

*Repentance*  
**NOT TO BE**  
**REPENTED OF.**

A Sermon  
**PREACHED AT**  
*Pauls Crosse October 18.*

1612.

Diuided into foure passages: whereof the

1. is *The reclaiming of the fugitive.*
2. *The honourable voiage.*
3. *The acceptable houre.*
4. *The unmasking of the hypocrite.*

Since reuiued and enlarged

By *William Hull* Doctor in Diuinitie.

LUKE 13. 9. *Possesse ye repent, ye shall all likewise perish.*

MAT. 3. 8. *Therefore bring forth fruits worthy of repentance.*

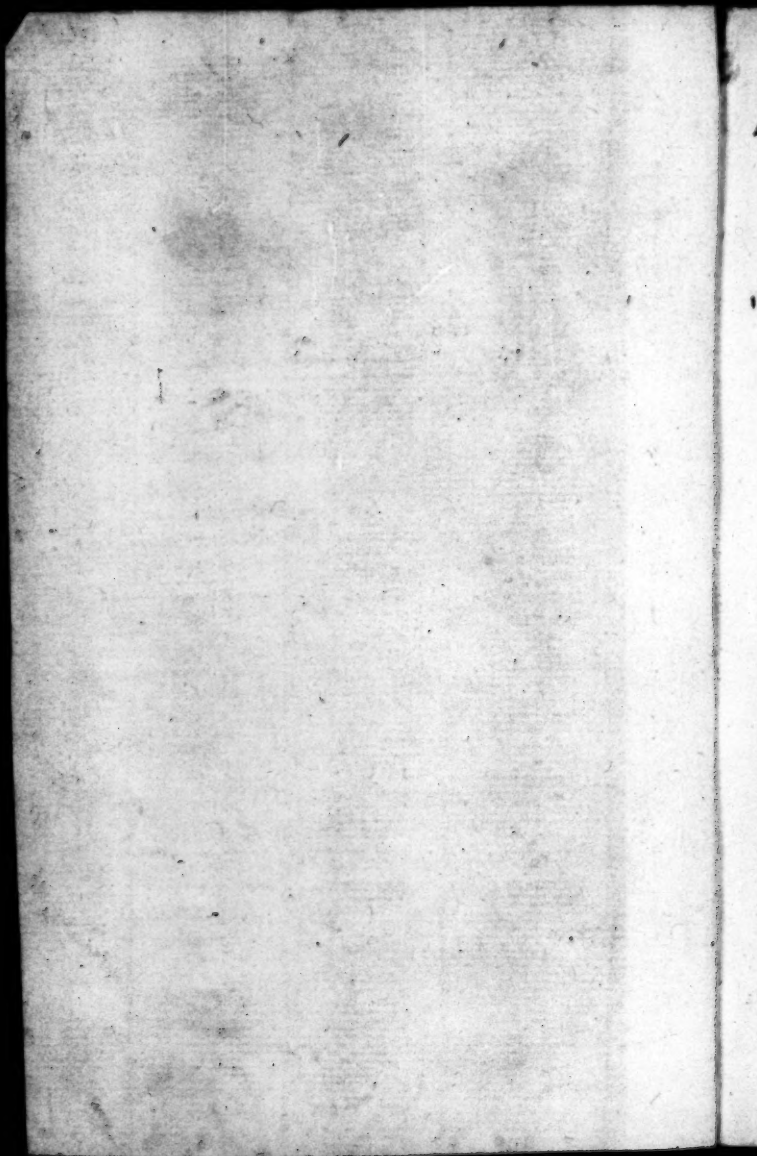
Quædā dicitur: Si quis in peccatis suis non se convertit, non habebit partem in ciuitate illa.

Kai uō dicitur: Si quis in peccatis suis non se convertit, non habebit partem in ciuitate illa.

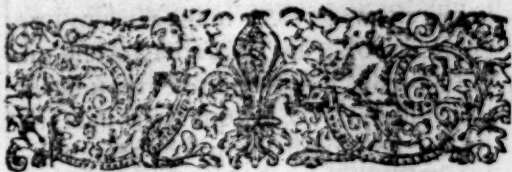
*Si praesit gratia, nil efficit impius labor:*

*Si desit gratia, nil proficit improbus labor. G. H.*

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*Henry Fetherston. 1612.*







Viro .  
**HONORATISS.**  
**ET PRESTANTISS.**

D. EDUARDO COKE Equiti  
 Aurato a Iudicijs Privatis per  
*totam Anglicam Presed. summo.*  
 G. H.



Ixit olim nescio quis in-  
 iquus alienarum virtu-  
 tum aestimator :

*Plut. c. 1. 6.*

*ὁ βέλτιστος ἀνὴρ οὐκ ἐπιδεικνύμενος,  
 ἀλλὰ μὴ ἀποδεικνύμενος, ὃς δὲ δὲ αὐτὸν  
 δοκῶ.*

Ego verò contrà hanc imprudentiæ  
 notam minimè diffugio : quippe qui  
 pauperculus prædiuiti, subobscurus il-  
 lustri viro exiguum hoc observantiæ



meæ

*Julian. epist.*

*Aristot.*

meꝯ symbolum offerre audebam. Principis enim viri est & magna in suos beneficia collocare, & parua eorundem munuscula non fastidire & repudiare. Turpissimè *Syloson*, qui *Dario* pallium dedit, & *Samum* petijt. At benignissimè Deus, qui (teste homine non Christiano) ἡ γὰρ τοῦ τοῦ πατρὸς τοῦ θυγατρὸς, ἀλλὰ ἐν τῇ κρίσει τοῦ θυγατρὸς. Appositè Poeta:

*Non minus ac fuso taurorum sanguine centum,  
Sic capitur modico thuri honore Deus.*

Hunc tu (ampliss. vir) Deum Opt. Max. perge foeliciter imitari (hic enim humanæ vitæ finis longè pulcherrimus) hancque qualemcunque concionem, cui viua voce pronunciatæ pro singulari pietate facillimam aurem præbueris, eandem nunc typographicis notis excusam magno illo & erudito oculo dignare, & honoratissimi nominis patrocinio tutare obsecro. Stomachantur (quantum intelligo) imò tragicè vociferantur Papicolæ, me religionis (quam vocant) tolerantiam tam confidenter impugnâsse, necnon personatam eorundem hypocrisin omnibus meritò deridendam

ridendam propinâsse. Memini quen-  
 dam, Bœotorum stoliditatem, & Mile-  
 siorum improbitatem per iocum cul-  
 pâsse, & in hunc dixisse modum : ὦ Βοιω-  
 τῶν, ὡς σφόδρα ἐστὶ Βοιωτῶν ; ὦ Μιλήσιων, ὡς σφόδρα  
 ἐστὶ Μιλήσιων ; Ego similiter : *O Papistæ,*  
*quàm valdè estis Papistæ ?* Horum certè  
 hominum effrenis audacia cò nunc pro-  
 ruptit impudentiæ, omnesque verecun-  
 diæ limites tam gnauiter transiit, vt  
 vltrà non ferendi. Interea tamen loci,  
 quòd Rhodios hosce adolescentulos  
 paulò liberius tetigerim, ægerrimè fe-  
 runt scilicet. Hoc profectò superat ip-  
 sam Thaida. *O Papistæ, quàm valdè*  
*estis Papistæ ?* Quicquid est, quod illos  
 malè mordeat, vratque, opus esse huic  
 lucubrationi aliquo patrono, eoque  
 grauissimo, cuius sub auspicijs tutior in  
 publicum prodeat, planè perspicio.  
 Quamuis enim nonnulla de pœniten-  
 tia, cuius nunquam pœniteat, comple-  
 ctatur non prorsus contemnenda, eam-  
 que vt maximè necessariam, ita iam  
 iam agendam idq; ex animo suadeat,  
 vrgeatque : μὲν γὰρ ἡμῶν ἐπέλθῃ ἡ μετανοήσας,

*Isid. Pell. 3.*  
*epist. 236.*

*1. Cor. 7.*  
*10.*

*L. I. ep. 188.*

ὅτε μὲν ἀρτίον ἢ ἀτόκως, vt eleganter Pelusiotæ; multò tamen gratior, ornatiorque in nostratium manus perueniet, si tui nominis splendore insignita lucem aspexerit. Accipe igitur ( spectatiss. Domine ) ac æqui bonique consule istoc animi erga te officiosi, hominisque ignoti licet, tuas tamen virtutes meritò suspicientis, Depositum. Quod vbi feceris, vberimum mihi laboris fructum percepisse videbor. Sed reprimome, longiùs quàm putàram, prouectum impetu prouocante.

*Cum vos sustineas & tanta negotia solus,  
Et res Anglorum præclarum vultu ornes,  
Legibus emendes: in publica com moda peccam  
Si longo sermone morer tua tempora. —*

Dominus noster Iesus Christus amplitudinem tuam omnimodis Spiritus Sancti donis externis, internis, æternis cumulatam diutissimè sospiret. Amen. Ex ædibus meis *Tyscherst. Suffex. Nouemb. 3. 1612.*

Honori tuo addictissimus,  
GVIL. HVLL.



TO THE CHRISTIAN  
Reader, speedy and per-  
fect repentance.



*He whole life of a true Christi- chrys.  
an is a daily meditation of  
death and practise of repen-  
tance. Every day wee sinne :  
therefore every day we should  
repent. We vnder-prop our ru-  
inous houses, lest they fall on our heads. But the  
graces of God through our negligence runne into  
piteous dilapidations, & where or who is he, that  
thinketh the thoughts of repentance to renue  
them ? Our good God by the hand of our dread  
soueraigne hath powred downe flouds of peace :  
peace continued hath brought forth prosperity :  
prosperity abused hath ingendred carnall securi-  
ty : carnall security hatched epicurisme : epicu-  
risme hath bred contempt of God, his word and  
sacraments, impiety seemeth to be at the height.  
So that (if Gods providence follow common ex-  
perience) the world will shortly end or amend.*

## To the Reader.

*Tertull. de  
penit.*

*A wound at the worst, is corrupted or cured.  
A tree at the barest, prospereth or perisbeth. So  
when sinne is in it prime and pride, then common-  
ly ensueth conuersion or euersion. God for his  
part perswadeth, intreateth, commandeth repen-  
tance, and for our better assurance sweareth by  
his eternitie. As I liue saith the Lord, I will  
not the death of a sinner. O happy we, for  
whose saluation God, that cannot lie, vouchsa-  
feth to swear: but most wretched, if we credit  
not his solempne oath. Assuredly, be that appoin-  
ted punishment to euery sinne in iustice, or dayned  
pardon for euery sin through repentance. Catch  
hold of this repentance (ô my fellow sinner,  
nay rather in sinne my inferiour) as he that  
suffers shipwracke, catcheth hold of some  
broken planke. Shee will beare thee aboue  
the waters of destruction, and driue thee to  
the shore of diuine mercy. Apprehend this  
blessed occasion of vnexpected safety, let it  
repent thee to haue erred, hauing found the  
truth: let it repent thee to haue loued what  
God misliketh, seeing thy selfe cannot en-  
dure, that thy seruant shall delight in that,  
which thou distastest. The forme of obedi-  
ence consists in similitude of maners: Study  
therefore to be holy as he is holy. To further  
and direct thy religious endenours in this child-  
like imitation of our heauenly father, the first  
step whereunto is vnsigued repentance (as it sa-  
reth*

*Ephes. 5. 1.*

## To the Reader.

reth with those that appeare in print) I haue put  
my worthles selfe vpon the censurs of the world.  
Many pens I know haue bene profitably imployed  
in this argument. From whom although I differ  
not in any substantial doctrine (all walking by  
one rule) yet there will appeare, and that no vn-  
gratfull variety in the manner of handling it. Sin  
by Chrysostome is aptly compared to a mighty  
and sturdy Oake, which needeth many armes and  
strong blowes to hew it downe. Seauen daies, se-  
uen trumpets of Rams-hornes, seauen Priests  
are all too little to cast downe this resisting Ieri-  
cho. And now Christian reader, read all, or read  
not at all. Diuine goodnesse (I hope) hath reser-  
ued one blessing for my poore trauels. Which  
that it fall out accordingly, pray with me and for  
mee: Let the light of thy countenance ô  
Lord be vpon vs: blese the workes of our  
hands, ô Lord blese thou our handy works.  
*Amen.*

Ios. 6.

Psal. 90. 17.

Thine in Christ, WILL. HULL.

	<p>1. The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is of great importance in the theory of the subject.</p> <p>2. In the second part, the author considers the case of a particular value of the parameter. It is shown that the results obtained in this case are of great interest.</p> <p>3. The third part of the paper is devoted to a detailed analysis of the results obtained in the previous parts. It is shown that the results are in good agreement with the theoretical predictions.</p> <p>4. In the fourth part, the author discusses the implications of the results for the theory of the subject. It is shown that the results have important consequences for the understanding of the subject.</p> <p>5. The fifth part of the paper is devoted to a summary of the results and a discussion of the conclusions. It is shown that the results are of great importance in the theory of the subject.</p>
<p>100</p>	<p>6. The sixth part of the paper is devoted to a detailed analysis of the results obtained in the previous parts. It is shown that the results are in good agreement with the theoretical predictions.</p> <p>7. In the seventh part, the author discusses the implications of the results for the theory of the subject. It is shown that the results have important consequences for the understanding of the subject.</p> <p>8. The eighth part of the paper is devoted to a summary of the results and a discussion of the conclusions. It is shown that the results are of great importance in the theory of the subject.</p>
<p>100</p>	<p>9. The ninth part of the paper is devoted to a detailed analysis of the results obtained in the previous parts. It is shown that the results are in good agreement with the theoretical predictions.</p> <p>10. In the tenth part, the author discusses the implications of the results for the theory of the subject. It is shown that the results have important consequences for the understanding of the subject.</p> <p>11. The eleventh part of the paper is devoted to a summary of the results and a discussion of the conclusions. It is shown that the results are of great importance in the theory of the subject.</p>





# REPENTANCE

*not to be repented of.*

A Sermon preached at  
Pauls Crosse on Sunday the  
18. of October. 1612.



Among all the reuerend  
mysteries of Christian re-  
ligion, there is none more  
necessary, than that of re-  
pentance; which is so v-  
niuersall, that it fitteth all  
places, becommeth all  
persons; and so futeeth all seasons, that it ne-  
uer commeth out of season, especially in  
these euill daies, when many with *Salomons*  
*foole make but a sport of sinne.* I thought  
good therefore for the present (beloued in  
the Lord) to entertaine your patience with  
some discourse of this argument: wishing  
A with

Pro. 14.9.

Pro. 15. 11.

Matt. 27. 9.

with *S. Augustine*, that my speech may bee (*tam commoda, quam accommoda*) no lesse profitable, than it is seasonable. Words of worth observing circumstance of time and place, *are like apples of gold and pictures of silver*. But if they be impertinent or importune, their vsuall entertainment is that reprochfull question, *τις οὗτος?* *What is this to vs?* Bee pleased therefore to listen to that text of *Repentance*, as it is written in these words:

The Text. *Isa. 2. 12.*

*Turne ye vnto me euen now, saith Iehouah, with all your heart.*

1. King. 18.

Pro. 1. 10.

Chp. 3.

**I**saiah in the former part of this Prophecie, hauing terribly threatned the heauy iudgments of God against the hainous sinnes of the people, beginneth now to compound his speech, making a mixture of sweet with soure, promises with threats, mercie with iustice, Christ with Moses, Gospell with law. Hitherto he came, as sometime God did to *Elihu*, in a mighty winde, renting of rockes, a terrible earth-quake, and denouring fire: now he commeth in a still voice. There his words were bitter, like *Ezechiels* scrole, wherein was nothing else within and without, but *Lamentations*.

## The reclaiming of the fugitive.

2

mentations, mournings, wailings and woes. Here hee sweeteneth those vnpleasant ingredients, and in stead of a corraline ministreth a cordiall and gentle receit, assuring vs, that if we will repent vs of our *Sinning evils* committed against God, God will repent him of his *Punishing evils* deuised against vs.

The words branch themselues into an

Introduction : Thus saith the Lord.

{ Exhortation : in which con- sider the	{	Matter : <i>Turne ye.</i>	{	Externall, <sup>a</sup>
	{	Manner : which is		Internall, <sup>b</sup>
{ Externall, in circumstances of	{	place,	{	whence : from sinne.
		time : euen now.		whither : to me.
{ Internall : with all your heart.				

The whole exhortation is branched out into these foure remarkable passages: 1. The reclaiming of the fugitive, in this word, *Turne yee*: 2. The honourable voiage, in this word, *Come*: 3. The acceptable houre, *Euen now*: 4. The vnnasking of the hypocrite, *With all your heart*.

*Iehoua* is a word fraught with mysteries, fraught with maiestie and glorie: in so high

The introduction.

Part. 1.

*The reclaiming of the fugitive.*

Galatin. 1. 2.  
c. 1.

Deut. 28.  
58. 59.

A treatise  
intituled,  
The storie  
of the Fa-  
thers from  
Adam to  
Ioseph.

Ioh. 17. 3.

Ioh. 10. 22.

Gen. 1. 7.

Zan. de opér.  
l. 1. c. 1. par.  
3.

reuerence among the ancient Iewes, that at the very naming of it they quaked and trembled, remembreing that terrible commination: *If thou wilt not feare that most glorious and most reuerend name, Iehoua thy God, thy plagues shall bee wonderfull.* Therefore being ouer-awed with I know not what superstition, they durst not pronounce that name, but in stead thereof substituted the word *Adonai*.

This word *Iehouah* consists of five vowels, the sinewes and as it were the common quills and instruments of sound to all tongues. For as without these five vowels no language can be pronounced; so without the true knowledge of *Iehoua* (a word compounded of five vowels) no flesh can bee saued. *This is eternall life, to know God to bee the onely true God, and whom hee hath sent, Iesus Christ.* In this word the aspiration is doubled: because hee inspireth vs with a double breath, of Nature and Grace: Of grace; *For breathing on the Apostles, he gaue vnto them the holy Ghost.* Of nature, when hee breathed into *Adam* the breath of life: or rather (as the Hebrew veritie hath it) *he breathed into him the breath of liues.* For wee liue the life of plants by the vegetatiue, the liue of beasts by the sensitive, the life of spirits by the intellectuall facultie of the soule. Also by the blessing of *Iehouah* (a word twice aspirated) &

*spiramus*

## The reclaiming of the fugitive.

*spiramus & respiramus*, wee both take in and send out our breath, without which two actions we cannot liue. Vnto the root of which thrise holy name *S. Paul* alluding, saith, *In him wee liue, moue, and haue our being.* Hee giueth *ἡ ζωὴ καὶ πνεῦμα*, life, breath, and al things. He is the Creator and Father of spirits.

Now hee that giues being to others, must needs haue a being in himsele and of himsele. *Iehouah* heere, *Ebeie* *Exod. 3.* is his name. Both words of being. Whose being is neuer not to bee, neuer not to haue, neuer other, neuer otherwise to be, then now I am. *My name is I am.* Yea said the inscription on the doore of *Apollos* Temple, & *Thou art in deed.* Nay the Psalmist ecchoeth to it: *Thou Iehouah art from eternall, thy memoriall from generation to generation.* For these two words *Iehouah* and *Ebeie* containe al differences of time, past, present, and to come: expounded in the new testament, *Heb. 13.8.* *Reu. 1.8.* *Christ is yesterday, to day, and the same for euer: who was, who is, and who is to come.* α and ω, the first and the last, the beginning and the end. The beginning without beginning, the end without ending. These "two letters are figures of the beginning and ending: with them both God clotheth himselfe, to shew vnto vs, that in him "is the course of the beginning to the end,

A 3

" and

13

*Per fissolen  
& diastolen*

*A& 17. 25.  
28.*

*Zach. 12. 1.  
Heb. 12. 9.*

*Exod. 3. 14.*

*Plat.*

*Psal. 102.*

*Tertull de  
Monog.  
In Des est  
decurfus  
principij ad  
finem, & re-*

*cursum finis  
ad principi-  
um.*

Dan. 10.

A rule.

*Clem. Alex.*

“and the recourse of the end to the begin-  
ning. Before the Creation there was no  
time, nor particle of time, not an houre, nor  
point, nor moment, nor scruple. For how  
could there be time, when there was no mo-  
tion? How could there bee motion, when  
there was no place? How could there bee  
place, when there was not a body? How  
could there bee a body, when there was no  
world, the vessell and receptacle of all bo-  
dies? These with many more mysteries are  
vailed vnder the bark of this most reuerend  
name *Iehouah*, whose nature is goodnesse,  
whose greatnesse is infinitenesse, whose will  
is equitie, whose life is felicitie, whose age is  
eternitie. Hee is the ancient of daies. For  
heere holdeth that rule of Diuines: What-  
soeuer is spoken of God, wee must vnder-  
stand that in a most sacred and most diuine  
sense of predication. But how am I plunged  
into depth of eternitie? The hieroglyphicall  
Egyptian serpent bended about into him-  
selfe, and bit his owne taile: Old *Saturne*  
deuoured his owne children, and disgorged  
them againe. So eternitie windeth vp and  
vnwindeth all ages: whose words are often  
sought, neuer found: wherein is a botto-  
melesse gulfe, much water, long nauigation,  
strange windes, many dangers, no shores.

Tell mee now (curst Atheist) is there no  
God?

God? What mustereſt thou? Thou ſaiest in thy heart, There is no God. Dorth noe the publike voice of nature, and all tongues of all nations, though neuer so barbarous, confesse, preach and praise God? Tel me (brain-sicke beast) a familie without a governour, how is it ordered? a ship without a pilot, how is it guided? a people without a Prince, how are they ruled? a living creature without an heart, how is it mooued? a building without foundation, how is it raised? heauen without the sunne, how is it brightned? This vniversal frame, without God, how was it fashioned? How is it administred, sustained, and not presently dissolued, and resolved into it former nothing? And (o monster of nature) saiest thou yet in thy heart there is no God? Then there is a circle without a center, a line without a point, a number without one. Then there are things Being, and not an essence, that giueth them their Being. Then there are singulars, and not τὸ πᾶν, that All. Then there are all things and not that one, *of whom are all things*, himself being All in All. O deeply rooted folly: o strangely besotted soule, yes, yes, there is a God, *Iehouah*, Creator of soule and body, of which we are; beautifier of reason, by which we vnderstand; the giuer of Grace and verme, where by we live well and blessedly. Of whom we

Exod. 3. 14.

Ro. 11. 36.  
1. Cor. 15.  
29.

haue our being, vnderstanding and well being.

Pfal. 19.

This *Iehouah* is the speaker. Thus saith the Lord, whose words are more precious then gold, more pure then tried silver, and so powerfull, that they conuert the soule: The true and liuing God, not lying and dying man is the Prolocutor.

requisito

Dial. 1.

This addeth credit and countenance to the exhortation. *Moses*, before he came to that high authority among the Iewes, was well knownen to haue long and familiar conference with God on the holy Mount, from whence, after fourty daies expired, hee brought the two Tables of the Law, written with Gods owne finger. In imitation where of *Minos*, *Zoroastes*, *Zamolxis*, *Charondas*, *Licurgus*, *Pompilius*, and *Solon*, to winne estimation and reuerence to their Lawes which they gave to the *Grecians*, *Bactrians* and *Persians*, *Scythians*, *Carthaginians*, *Romans*, *Spartans*, and *Athenians*, pretended to haue conferences and consultations with *Iupiter*, *Homonasius*, *Vesta*, *Saturn*, *Apollo*, *Minerua*, *Egeria*, *Hermes* also, surnamed *Thrice the greatest* (because he was the greatest Philosopher, the greatest Priest, the greatest Prince, that ever swaied the Scepter of Egypt) before he could instruct *Esclapius*, *Taius*, and others in the principles of his profound



profound Phylosophy, beares them in hand that himselfe was first instructed and inspired by one *Pymander*, whom he calleth *The word, the sonne of God*: whether these things be so or otherwise, vndoubtedly *Isa* was first taught of God, before he presumed to teach the people. *No man taketh this honor upon him but he, that is called, as Aron was.* If any now would pose our Prophet concerning his ministry, as once our Sauour was asked concerning his myracles, by what authority he saith these things, and who gaue him this authority? He can take his letters of Orders out of his bosome, and shew his commission from heauen, vnder the broad-seale of the Highest: saying, *thus saith the Lord.* Otherwise, were a man graue as *Methusalem*, holy as *Aron*, learned as *Paul*, eloquent as *Apollo*, vehement as *James*, as *Iohn*, (those sonnes of thunder) had hee the sweet eloquution of golden-mouthed *Chrysostome*, the heroicall spirit of *Luther*, tempered with the mildnesse of *Melancthon*: if he spake with the tongues of Men and Angels, and hath not *Thus saith the Lord*, for his warrant, he is but a *sounding Brasse, and tinkling Cymball.* *No Prophecie is of primate interpretation, but holy men speake* (from a better and greater spirit then their owne, euen) *as they were moued by the spirit of God.*

ἀὐτὸν ὁ θεὸς  
ἔειπεν.

Heb. 5. 4.

Mat. 21.

Boanarges.

2. Pet. 1. 21.

Matt. 10.

To. 2. epist.

*Est Deus in nobis, agitante calescimus ipso.*  
*It is not you that speake* (said Christ to his Disciples) *but the spirit of my Father, that speaketh in you.* Therefore in that hot dispute betweene *Augustine* and *Ierome* (*Augustine* defending truth against *Peter*; *Ierome* patronizing *Peter* against truth) when his adversarie pressed him with many humane authorities, *Augustine* represseth the insolency of that argument with the alone and inevitable testimonies of God. An other time, when *Miximius* the Arrian urged the Counsell of Ariminium for his herelies, no (said this  
 “mallet of heretickes, and champion of scrip-  
 “tures authority) alledge not that for you,  
 “neither will I alledge the Nicene Counsell  
 “for me: You are not bound to this Counsels  
 “authority nor I to that. And say you so good  
 “Saint *Augustine*? Not bound to the Counsell  
 “of Nice? what? Not to that famous, and af-  
 “ter the Apostles, that first Counsell of Nice?  
 “No not to the first and famous Counsell of  
 “Nice. How then? Let matter with matter,  
 “cause with cause, reason with reason, pleade  
 “by authority of Scripture.

Behold then the spiritual pride of the La-  
 tine brasen Doctors of the Romish church,  
 their Schoole-men I meane, who to prei-  
 udice the truth, are of their Pew-fellowes glo-  
 riously (vaine-gloriously) instiled with these  
 bumbasting

bumbasting attributes; *Burly* the perspicuous, *D. Bradwardine* the profound, *D. Bonaventure* the Seraphicall, *D. Thomas* the Angelical, *D. Occam* the Inuincible, *D. Duns* the Subtill, *D. Alexander of Hales*, the Fountaine of life, All these with the rabble of their Casuists are tearmed Illuminate, authenticall, irrefragable, orthodoxall Authours. As if the dreames of euery priuate spirit, were beyond all exception and appeale. But I say with *Ierome*; *Vitalis* I know not, I refuse *Milesius*, I take no notice of *Paulinus*: he that is not on Christs side, takes part with Antichrist: he that gathereth not with Christ, scattereth abroad. We are forbidden to call any man Rabbi or Master on earth, if his decisions would impose vpon the conscience an absolute necessity of beleeuing him. *For we haue one instructour in heauen.* It was the voice of *Demoniackes*, *What haue we to doe with thee, ô Iesu sonne of Dauid?* But in a cause of faith, it is the voice of Christians; what haue we to doe with flesh and bloud? The conscience never rests securely in deuises of men. Then was the Spowse quieted, when reioycing in hir spirit, she could say; *It is the voice of my beloued.* Without this word, all antiquity is nouelty, all subtilty absurdity, all obedience rebellion. He is the father of eternity, the Ancient of daies.

“

“

“

With *Damasus* the Pope, said *Ierome.*

Mat. 23. 10.

Cant. 2.

But

## Part. 1.

*The reclaiming of the fugitive.*

Obiection.

But heere some may aske me, who hath heard the voice of God? *Enoch* that walked with God, *Moses* that talked with him, are deade and gone, ô that God would personally and face to face confer with vs; then withall our hearts would we turne vnto him. But we are spoken vnto by men, men in all things like to our selues, sinne not excepted.

Answer.

This age desires to heare the immediate voice of God, as *Herod* did to see the person of Christ, *Luck. 23.* But such vaine humors ingendred of the crotchets of curious braines, quickly vanish away in a meere desire of nouelties, where as the wisdom of God hath appointed, *the treasures of his word to be conueighed to vs in earthen vessels*, that the Author, not the instrument might haue the glory. But suppose, that God would teach vs in his owne person, were our weaknesse and basenesse able to endure his excellent glory? *Who euer hath seene God and liueth? Our God is a consuming fire. And who is able to stand against the consuming flame?* when God spake in his owne voice but ten words, the otherwise stout and hardy Israelites, amazed with his glory, betooke them to their heeles (and no marvell, for *Moses* himselfe trembled and quaked) crying out, *speake thou* (ô *Moses*) *speake thou to vs* and we will heare: let the Lord speake no more vnto vs, lest

2. Cor. 4.7.

Heb. 12.

Deu. 5. 25.

Ier. 10.

Heb. 13.

See D. Wil-  
let in Exod.

20. 19.

Exod. 19.

Deu. 5. 28.

least we die, and they said wel in so saying by Gods owne approbation. And without all question, whosoever will not belecue *Moses* and the Prophets, that man wil not belecue, though one were raised from the dead to preach vnto him, as *Abraham* tolde *Dives*. Against such contemners of his holy ordinance, Christ doth thus Syllogise: *He that is of God, beareth Gods words: yee therefore heare them not, because ye are not of God.* Now what these words of God are, Saint *Iohn* (that Disciple, whom Iesus loued, who leamed on his breast, and thence (as *Ierom* saith) sucked his heavenly knowledge) telleth vs, *He that is of God, beareth vs, he that is not of God, beareth vs not: Heereby know we the spirit of truth, and the spirit of error.* Where he acknowledgeth those for the words of God which are deliuered to vs by the ministry of men lawfully called to that sacred function. I conclude therefore, whosoever will not heare vs in our ordinary ministry, neither will that man heare and repent, though God spake to him in his immediatemaistry. *Heare this ye dispisers and humble; marke this ye Recusants and feare: see that yee dispise not him that speaketh. For if they escaped not, which despised him, who spake from earth: how shall we escape, if we turne away from (God) that (in his ministry)*

Luk. 16.

Ioh. 8. 47.

Ioh. 13.

1 Ioh. 4. 8.

Heb. 12. 25

Part. 1.

*The reclaiming of the fugitive.*

1. Theſ. 4. 8.

Reu. 8. 1.

Eſa. 1. 2.

Cant. 6. 12.

ry) ſpeaketh from heaven. He that deſpiſeth theſe things, deſpiſeth not man, but God that hath giuen vs his holy ſpirit. Now hearken o heauen and be aſtoniſhed o earth : let there be ſilence in heauen for halfe an houre : For the Lord ſpeaketh. Hitherto the introduction, which like the beautifull gate of the Temple, *Act. 2.* leadeth into the matter of the exhortation : *Turne yee* ] Heere beginneth the exhortation, perſwading vs to conuert : which how neceſſary it is, may appeare by that foure-fould ingemination : *Returne, returne, o Shulamite, returne, returne.* This argueth the importance of this duty required, according to rule of Hebricians : wherſoeuer a ſentence, word, ſyllable, or letter is repeated, there the ſignification is enforced, a neceſſity implied, and paſſion expreſſed, our conuerſion then is a duty of great conſequence, for it concernes our ſaluation) earneſtly expected, and ſtrongly vrged.

He that turneth away from his friend, cannot againe imbrace him, vntill he return and retire vnto him. The ſinner is a Run-away, another fugitive *Onesimus*, forſaking a better maſter, then *Philemon*, we can neuer regaine the grace and recouer the amity of our forſaken God, vnleſſe we change our old affections for new ; hating that cuill, which once we loued, and approving that good,

good, which erst we misliked. Therefore when God would haue vs repent, he exhorts vs to stay our headlong course leading to destruction, and reclaimes vs to the right way tending to saluation, vsing this forme of perswasion, *Turne yee to me.*

To returne is properly an action of the body, but vsed metaphorically to expresse an affection of the minde, not onely by vulgar vsurpation, but by the choise and allowance of the wise and learned: *Spirituals haue no proper names, but from things corporall we translate words to things spirituall*, saith Gregory the Diuine. To this custome of ours the holy scripture applieth it selfe, when speaking of our contempt of Gods deare loue and law, it termes it the turning of our backs vpon him. *Ier. 7. 24. 25. v. 33. v. 34. & 2. 27.* where the Lord complaineth, that the people *turn their backs on him, not their face*, What this irreuerend gesture meaneth, is explained: *my people*, saith the Lord, *haue committed two evils: they haue forsaken me the fountaine of liuing waters, to digge to themselves pits, euē pits, that can hold no water.* This shameful misdemeanour is amplyfied by comparison of the wilde Asse, which for his pleasure snuffeth up the winde. So the sinner in a kinde of brauery huffeth and snuffeth at his God, and taketh pepper in the nose. *Nisi*

*Deus*

*Nazian. in  
orat. de Diu.*

*Ier. 2. 13.*

*Verf. 24.*

1. King. 10.

cf. 1. King. 10.  
1. King. 10.

Psal. 17.

Psal. 27.

Psal. 42.

Psal. 63.

cf. 1. King. 10.  
1. King. 10.

*Deus hominibus placuerit non erit eorum Deus.*  
 vnlesse God wil humor men he shal be none  
 of their God. And so they fling from him  
 in a dudgeon. Intollerable pride. Shall the  
 pot contelt and contend with the Potter;  
 why halt thou made me so? The Queene of  
 Sheba wondered vntill *her soule fainted in her*,  
 at Salomons royalty, and well managed go-  
 uernment, pronouncing his Courtiers hap-  
 pie, that stand before him to heare his wise-  
 dome. They turned not their backs to their  
 royal Prince contemptuously, but waited on  
 him mannerly. But what I pray is Salomon  
 compared with the God of Salomon? not  
 worthy the same day to be named with him.  
*In the presence of God is ioy, life, and pleasures*  
*far enter more.* This David had sweet taste and  
 happy experience of. And therefore he de-  
 sired *one thing*, and still required it, *to see the*  
*faire beauty of the Lord, and to visit his Temple,*  
*his soule thirsted for the Lord, euen for the li-*  
*uing God as the barren land thirsteth for the for-*  
*mer and latter raigne,* and often did his ze-  
 alous soule breake out into this holy and pas-  
 sionate eiaculation? *When shall I appeare in*  
*the presence of God?* yet all these wishes and  
 vowes aymed but at certain sory visible types  
 of the diuine presence. But the vngracious  
 sinner findeth no such contentment, no not  
 in God himselfe, and therefore wretchedly  
 for-



forſaketh him. Heinous and vnworthy contempt beyond al example euen of the rudeſt Barbarians. *Go to the Iles of Chittim and behold: ſend to Kedar, take diligent heed and ſee, whether theſe doe ſuch things. Hath any Nation changed their God, which yet are no Gods?* But diuine iuſtice crieth quittance. For (as the Pſalmiſt ſpeaketh to God) *with the godly thou wilt be godly, with the vpright thou wilt ſhew thy ſelfe vpright: with the pure thou wilt ſhew thy ſelfe pure, with the ſroward thou wilt ſhew thy ſelfe ſroward.* So the Lord himſelfe thretneth ſinners: *If yee will not be reformed by mee, but walke ſtubbornly againſt mee, then will I alſo walke ſtubbornly againſt you, and will plague you ſeuen times for your finnes,* which retaliation began then to be verified, when our Sauour was crucified. For the malicious Iewes purpoſely ſo placed the croſſe of Chriſt at his execution, that his backe was toward Ieruſalem, and his face towards the Weſt; accounting him vnworthy to be honoured and conſorted with one ſight of their holy City. Neither was this meere-ly caſuall, and without a myſterie. Nay in ſo doing they became at vnawares no falſe prophets of their owne miſerie and our felicity: fore-ſhewing that which *Jeremy* foreſaid; *As a burning wind, I will ſcatter them before the enemy; my backe, not my face will I ſhew vnto*

B

them

Ier.2.10.  
11.12.

Pſal.18.15.  
26.

Leu.16.25.

*Adricon.*  
*Theatr.ſur.*  
*f.m.*

Ier.18.17.

them in the day of their destruction. They turned their backs on Christ in the day of affliction and castigation: therefore God turned his backe on them in the day of their destruction and dissipation. For euer since the Passion of Christ vnto the end of the world, they are scattered before the enemy Satan, an vnsetled, vnblest, vnpietied Nation: while night and day they inuocate the name of God in the Synagoges of Satan: God shewing them his backe, not his face, that is, euer departing from them, neuer returning to them. I haue also the verdict of S. *Augustine* to countenance this my interpretation. *Illis conuertuntur, qui rectè viuere incipiunt &c.* When men begin to liue vprightly (saith the father) then they turne to God: but they, that follow their owne lusts, turne their backs on him. Againe, he speaketh in another place directly to our purpose: those are said to be farre from God, who are most vnlike vnto him: and they approach vnto him, who in godly life resemble him: blind eyes we say are farthest from light. For what is farther from light, then blindness? and yet the light shineth on blinde eyes.

If any heere will put in his *Quare* or his *Quare*, and call his Iudge to accomnt, why diuine wisdom suffereth many his deare children, to giue him the slip, and wander in by-pathes

† *L. quest. in  
mat. T. 4. p.  
259.*

*Epist. 57.  
T. 2.*

by-pathes of grieuous offences? Though all his waies be mercy and truth, and no man ought to say vnto him, why doest thou so? yet two causes of this his most wise dispensation and permission are soberly coniectured.

First, it is a comfortatiue for other sinners against dispaire. Thou bloody murderer and vncleane adulterer, art thou touched and wounded with a godly sorrow for these vngodly misdeedes? then hearken to *Dauid* once an infamous both murderer and adulterer: *I said, I will confesse my sinnes against me, and thou o Lord, forgauest the wickednesse of my sinne.* Sinfull *Magdalen*, the Cut-throat thiefe, the persecuting and blaspheming Apostle, the disloyall and abiuring Disciple, the scraping Publican (afterward aduanced to the office of an Euangelist) all these vpon their repentance, and conuersion to God, found mercy at the throne of mercy in time of neede.

*Chrys. de  
pan. hom. 6.*

*Psal. 32.*

Secondly, this daily falling of so many Starres from Heauen, is as a corrasiuve to eat vp the vicious humours of our spirituall pride, and so to humble vs. One boasteth, that he is full of merits, fasteth often, weepeth often, praieth often; that he weareth sacke-cloath, tameth his body, triumpheth ouer deuils, and in a word, lacketh nothing

but the crowne. But vaine man, deceiue not thy selfe; thou hast not done more then *Dauid*. His knees were weakened with fasting, he wore sacke-cloth, he ate ashes for bred, and washed his couch with teares, he humbled his soule with abstinence: and for deuotion he rose at mid-night to confesse to God, and seuen times a day he praised him: God himselfe giueth testimony to his vertues, *I haue found Dauid my seruant, a man according to mine owne heart*. Yet for all this austeritie of life, adorned with Gods most honorable testimony, *Dauid* (sometime a glorious starre in the Firmament of the church) lost his light, and fell to earth, to this day proclayming by his example, *Let him, that thinks to stand, take heed, lest he fall*.

1. Cor. 10.  
11.

Psal. 24.  
Psal. 33. 4.

Exod. 28.

Dan. 10.

Hauiing now the meaning, of the Metaphor, the duty heere commended is to *seeke the face of the God of Iacob*. *The eyes of seruants looke vpon the hand of their master, and the eyes of maidens on the hands of their mistresse*. The two Cherubins fastned their eyes directly vp to the mercy seate: those innumerable armies of glorious Angels, reuerently attend the throne of highest maiesty, with what face then (vile worme) darest thou turne thy backe on the blessed sacrament (the spirituall repast and diet of the soule) when it is celebrated? with what face (base  
sonne

son of earth, darest thou turne thy backe on the holy word (the power of God to saluation) when it is preached? with what face darest thou shew thy backe on that Deity, which all the *Thrones, Principalities, Powers, Dominions, Angels and Arch-angels of heauen* (submissively adore?

Reu. 4.

Heere obserue with me (a thing most remarkable) how nothing estrangeth God from Men, but sinne, and that he cannot abide. *Get yee from me*, saith God to sinners, *get yee from me* (they be words of indignation) *yee workers of iniquity*. Lo, what a makebate, and schismaticke sinne is: it renteth a sunder the sacred bond of peace between the Maker and his principall creature. *Gods arme is not shortned, nor his loue abated*, but our sinnes make a seperation betwene him and vs. So long as the Ephesians continued in their sinful idolatry, they were without God, without Chrill, without faith, without the couenants of promise in this present world: *they were strangers from the common-wealth of Israel*. No sooner had our progenitor *Adam* committed sinne, but (lo) he hid his head in a bush: Gods presence was too hot for him. Now hee was affraide of the voice of God, whereas in time of his innocency, he heard it with holy boldnesse and ioy. *I heard thy voice and was affraid*. This humor of strag-

Note.

Matt. 7.

Ez. 39. 1. 2.

Ephes. 2. 12

Gen. 3.

Bern. de filio  
regis.

Lu. 15.

ling from our Maker, we deriue from him, and deliuer it ouer to our children in water-measure. To this day *The old serpent reacheth to man the apple of temptation in the hand of suggestion* : if he yeeld consent, he presently forfeiteth the paradise of a good conscience, and is cast out into the cursed earth of base delights, more vile than the earth he trampleth. Then this wretched creature wandreth, now vp the steep mountaines of pride, now downe the low dales of despaire, now through the shadie groues of wantonnesse, now through the broad fieldes of licentiousnesse, now through the thornie thickets of worldly cares, now through the filthy slowes of carnall lusts, while thus he roues at riot without mate, without guide, the tempter returnes to this forlorne wretch, fethereth the secte of his affections with the bolts of concupiscence, imbarques him in the ship of securitie, hoisteth vp the sailes of foolish and noisome desires, filleth them with the merry gale of vaine and worldly pleasures, and so transporteth him into a farre country of Sin. Thus sinfull man (the true *prodigall childe*) will needes play the ding-thrift, and become a trauailor to see the fashions of the world abroad, and with *Ionah* flee from the presence of God. *Philo* (the most famous phylosopher, that euer that Iewish nation brought forth

forth (of whom it was said, either *Philo* was a Jewish *Plato*, or *Plato* an Athenian *Philo*) setteth downe three principall causes, for which vsually one fleeth from another : hatred, feare, or shame : vpon hatred some women forsake their husbands, and some husbands their wiues. For feare some children forsake their parents, and seruants their masters. *Iacob* forsooke *Laban*, hating his injustice and idolatry. For feare *Iacob* conueyed himselfe from *Esau* (and so did *Dauid* from *Saul*) suspecting his cruelty. For shame and feare too *Adam* skulkt in the groue of Paradise. Tell me (thou fugitiue sinner) for which of these causes runnest thou from God? There is no cause of hatred in him, who is wholly delectable, *the fairest of tenne thousands*. No cause of seruile feare in him, who is *the Father of all mercies, and rich in mercie*: especially to them, who haue receiued the spirit of adoption, to call God *Abba, Father*. No cause of shame in the Lord of glory. Nay rather (vile sinner) blush at thy sinnes, whereof thou maiest iustly be ashamed. *Thou art inexcusable therefore (o man) who soeuer thou art*, that by thy irreligious life turnest thy back and estranigest thy selfe from God.

Yet heere the malice of this hellish furie Sinne seafeth not, but her Ismaeliticall hand is stretched out still. The Church-schisma-

*De profugiu.*

Cant. 5. 10.

16.

2. Cor. 1.

13.

Ephes. 1. 4.

Gal. 4. 6.

Psal. 24.

Ro. 6. 21.

Luk. 15. 17.  
 οὐκ εἶδον  
 ἐλθόντα.

ricke rents in peeces the same-lesse coate of Christ, which is the peace of the church: but this schismaticke diuides a man from himselfe. Therefore, the first step that ever the prodigall childe made towards his true repentance, was (as the holy Ghost phraseth it) *to come to himselfe: when he came to himselfe, he said, I will arise and go to my Father &c.* wherein is implied, that all the while he followed his swinish life, hee was quite beside himselfe. And verily had he beene his own man, and in his right wits, hee would neuer haue forsaken his fathers house for a forrain land, his fathers morsells for refuse-huskes, his friends and acquaintance to become a fellow-feaster with swine.

It is timetherfore to take the peace of our sins, and to binde them to their good behavior: otherwise (such is their restlesse and turbulent disposition, they will diuide betweene God & Man; and (which is no more strong than true) betweene a man and himselfe. What then remaineth, but to imbrace the good counsell of Saint *Augustine*: *Auersi sumus, peruersi sumus; reuertamur, ne evertamur.* Wee haue peeuishly and peruersly turned from God; let vs presently and penitently returne to God: returnewee to his fauour, least we be ouerturned in his fury.

By



By your fauour Sir, And is it in our power  
to turne to God? haue we free will? No, no;  
we had it (alas) we had it: but vsing it amisse,  
we lost both it and our selues. And there-  
fore a better man, than best of vs all, humbly  
acknowledging his own impotencie; Hum-  
bly beggeth this grace of the giuer of euery  
good and perfect gift, saying; *Dirige domi-  
ne gressus meos secundum eloquium tuum*:  
direct my goings ô Lord, according to thy  
word. Vpon which words Saint *Augustine*  
glosseth thus: *Non dicit dirigo, sed dirige*:  
*precatur, non pollicetur; confitetur, non profite-*  
*tur: optat libertatem, non iactat potestatem*:  
*David* saith not I direct, but direct thou ô  
Lord, my goings according to thy word: he  
promiseth not, but praieeth: he vaunteth not,  
but voweth: he maketh a confession of his  
weakenesse, no profession of his worthie-  
nesse.

Slothfull traoueller, thou wast vnwilling  
to come to the way; therefore the way com-  
meth to thee. Impotent traoueller, thou wast  
vnable to come to thy Lord; therefore thy  
Lord vouchsafeth to come to thee by his  
preuenting grace; when thou (lame creeple)  
couldst not goe to him, *nec opibus, nec operi-*  
*bis, nec opera*, neither by naturall endow-  
ments, nor thrifty imploiments of grace re-  
ceiued, neither by workes of preparation,  
congruitie,

*Psal. 119.*

133.

*Epi. 39.*

*T. 2.*

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*Aug. contr.*

*Epic. &*

*Stic.*

congruitie, nor condignitie, as some incongruously talke. Thy most wise maker, priuy to this thy disabilitie, graciously commeth to the, admonishing by examples, terrifying by iudgements, moouing by miracles, inspiring with good motions, perswading by exhortations, and saying, *Turne ye vnto me.*

Mat. 3.

cap. 1.

cap. 4.

Reu. 2. 5.

Act. 10. 21.

This exhortation equalleth that of Christ, *Repent, for the kingdome of heauen is at hand*: that of Iohn the Baptizer, *Bring forth fruits worthy of repentance*: that of Angelicall and Euangelicall Esay, *Cease to doe euill, learne to doe well*: that of S. Iames, *Wash your hands you sinners, and purge your hearts you double minded*: that of him, who holdeth seuen starres in his hand, *Repent, and doe thy first workes*. This was the summe of all his preaching, who laboured more than all the Apostles, *euē repentance to God, and faith in Christ*. And this is a preaching for these times.

Yet such is the distempered appetite of most congregations, they cannot abide these blacke Preachers of repentance. They would heare of pleasing things, of lilke to the touch, of wine to the taste, of peace to the eare, of Gospell, Gospell, and nothing but Gospell: as if the patient should prescribe to his Physitian, what receits to administer. For punishment of which vngratefull nicenesse, pleasing and leasing Preachers are sent

sent vnto them (such people, such Priests; humorous people, humoring Priests) who with their froathy eloquence, and some outward brauery and pompe of words, hunt for the praise and applause of the vnlearned multitude, which the lesse it conceiueth, the more it admireth. Our such like windie, wordy talkers, presuming more vpon the boldnesse of their spirit, bluntnesse of their hearers, and volubilitie of their tongue, than of the soliditie of their argument, *heale the sore of the Lords people with sweet words, proclaiming peace, peace, when there is no peace. They say to them that despise the Lord, ye shall haue peace; and to euery one that walketh after the stubbornnesse of his owne heart, No euill shall nappen vnto you.* Verily I say vnto you, they haue their reward, but the Lords reward is behinde. As for vs, *God forbid that we should cease to teach you the right way:* nay let our tongues cleaue to the roofof our mouthes, let the sword bee vpon our right arme, and let our right eie be darkned, if we preach not the preachings of Christ, the Prophets and Apostles, that is, libertie to captiues, and captiuitie to libertines, Gospell to the penitent, iudgements to obstinate; if we build not an arke to them that will be saued, and poure not out a floud of curses against those that will perish: we that are the  
lights

*Hieron.*

Eze. 8. 11.

cap. 23. 18.

1. Sam. 12.

Zach. 11.

Deut. 27.

lights of the world, must descric faults : wee that are voices, must crie against them : if the blessings pronounced by the six Leuites on mount *Garizzim* will not mooue, the cursings denounced by the other six vpon mount *Ebal* must be heard. I know the preaching of mercy is more acceptable. Faire are their feet, and sweet are their tongues, that declare good things. Would wee ling on earth, as Angels sang from heaven, *Glory be to God, and peace to men*, then none more welcome than we. But your sinnes will not suffer vs to thinke the thoughts of peace, as once said the kingly Preacher. Therefore we lift vp our voices like trumpets, and crie in the deafe eares of besorted and senselesse sinners : the tenour of our preaching is not, *Pœnitentiam dicite*, talke ye of repentance, as hypocrites doe, *who haue a shew of godlinesse, but denie the power of it* : nor, *Pœnitentiam cogitate*, bethinke ye of repentance, as loiterers doe, who put it off from day to day : neither, *Pœnitentiam docete*, teach the precepts of repentance, as Pharisees, who say, and do not : but our proclamation runnes, *Pœnitentiam agite*, doe the workes of repentance. If yee be the children of *Abraham*, doe the works of *Abraham* : if ye be professours of repentance, be practisers of repentance. All the praise of vertue consists in action.

O Lord, I heard thy voice (of Maicstie) and was afraid : I heare thee in the ministerie, and am informed. My sinnes haue estranged me from thy fauours. I haue gone astray like a lost sheepe : Lord seeke thy seruant by thy presenting grace. Say to my soule, Seeke my face. Let my heart by thy following grace answer, Thy face, Lord, doe I seeke. Hide not thy face from me : cast not away thy seruant in displeasure. Leauē me not, neither forsake me, O God of my saluation. Conuert vs, O Lord, and we shall be conuerted. Turne our captiuitie, as the riuers of the south. Turne vs, O Lord our God, shew vs the light of thy countenance, and wee shall be safe. Amen.

Abac. 3. 2.

Esa. 59. 2.

Pf. 119. last

Psa. 27. 8. 9.

Ier. 31.

The II. part.

Turne ye vnto me.

**I**N the externall forme of our conuersion are two termes, Whence and Whether. The terminus a quo is not expresse in the letter of my Text, but somewhat closely implied, which for plainnesse sake would be supplied.

The very word Conuersion insinuates our auersion

*Terminus a quo.*

*Tertul.*

33

33

33

*Iohn. 4. 8.*

*Can. 4. 8.*

*Esa. 52. 11.*

*Eph. 5. 11.*

*Amos.  
Ecclesiast.*

*Pro. 6.*

auersion and turning from God. From him we haue reuolted, to him we are recalled. For God that infinite and soueraigne good, diswadeth from nothing but that which is euil. Therefore when the Lord saith, *Turne yee vnto me*, it is as much, as if in larger words he had exprest this terme, as he did to the Niniuites: *Let every man turne from his euill waies, and from the wickednesse of his hands.* Which Christ expresth, when he saith to his Church; *Come with me from Lebanon my spouse, come with me from Lebanon, from the dens of Lyons and the couerts of Leopards*; allegorically describing this dangerous world, and significantly comparing it to deserts and dens of wilde beastes, full of cruell habitations. Turne then from sinne to sanctity, from Babylon to Ierusalem, from Beth-auen to Bethel, from Sodom to Sion, from Belial to God. *Turne yee vnto me saith the Lord.*

This is the vsuall perswasion of the holy Ghost: *Come out my people from among them, touch no vncleane thing, and you shall be my people and ile be your God saith the Lord. Haue ye nought to doe with the vnfruitfull workes of darkenesse, but rather reprove them.* For can two walke together & not be friends? touch pitch and not be defiled? take burning coles into his hand and not be burned? or her into his bosome and not be singed? continue

in

in sinne and not be stained? It is imposible. For euill familiarity corrupts good manners. In times past, when we walked after the mundanity or secularity of this World, wee fauoured the things of the World. But now the grace of our Lord Iesus Christ hath appeared: and this grace which bringeth salvation to all men, teaches vs to deny vngodlynesse and all worldly lusts, and to liue soberly, righteously and godly in this present world: we may no longer fashion our selues after this world, but rather be changed in our mindes: in the qualities I meane not in the substance. Man was formed at his creation, deformed by sinne, reformed by grace, informed by the word, conformed by the spirit to Christ, transformed in newnesse of minde. Neither the forme of our life nor frame of religion may run in the current of custome, least we incur the dint of that prohibition, *thou shalt not follow a multitude to doe euill*. Ioynntlesse is their argument, without bloud or Iuice, who defend grosse superstition with the naked pretence of Catholicisme, vniuersality and antiquity. So the old false Prophet deceiued the yong imprudent Prophet, perswading him to eat and drinke in that place, concerning which God had said vnto him, *Thou shalt neither eat bread nor drinke water there*. So the crafty Gibconites

1. Cor. 15.

ἡ ἀποκατάστασις τοῦ κόσμου  
ἐφ' ἡμᾶς.  
Eph. 2. 2.

Tit. 2. 12.

Rom. 12. 3.

1. Re. 13.

Corrh. in  
Ro. 12.

Exo. 23. 2.

Iosh. 9.

Hoc non est  
d' sensum  
parat' a  
ma &c.

Sen. d. Trā-  
quil. vit.

Argum-  
tum p' sumi  
turba est.  
Sen. Nul-  
lum fuit se-  
culum tam  
salix, quin  
optima pau-  
cioribus pla-  
uerint. Eras.

nites with their old rent sackes, their old patched pottles, their old clouted shooes, their old mouldy bread, inuegled credulus *To/ma*, when he consulted not the mouth of the Lord. But well said Saint *Cyprian*, *consuetudo sine veritate vetusta erroris est*. Custom not countenanced with truth is prescription of error. Christ neuer said I am custome, but I am truth. Follow not therefore euill Christians (saith *Augustine* :) say not, I will doe thus, because others doe so, that is not the way to procure patronage to thy soule, but partnership to thy sinne. Nothing is lesse besecming men, that after the fashion of beaſts, which follow the heardeſ before them, to goe *quos iur, non eundum*; not whether they mult goe, but whether the most goe. Traditionall error carrieth such headlong example, nor iudgement preuaileth with them. But (God wot) it goeth not sowel with humane affaires, that the best things please the multitude. Wiſemen euer suspect the applause of the common people. *Photion* vpon a time being extraordinarily commended of the iniudicious vulgar, asked his friend wherein he solitized, that the promiscuous multitude (the visuall extollers of absurdities) gaue him such an vncoth plaudite.

But heere is a great rub in the way. Many  
are



are ashamed to seeme penitent, A shame takethis shame. What a strange peruerfennesse is this? They that blush not at any euill, are wondrous bashfull to seeme good. There is a shame, which leadeth to sinne; and a shame, which conducteth to glory. *It is a shame, euen to name* (much more to commit) *the secret finnes of the wicked.* Be ashamed of fornication before father or mother; of a lie before a great man; of sinne before an assemblie; of a transgression before the Iudge; of leaning on thine elbow at meat; of looking vpon an harlot; of turning thy face from thy kinsman; of wronging thy friend. Be ashamed of sinne. *What fruit had ye of those things, whereof now ye are ashamed?* Sinne *obiectiue* worketh i shame; shame *effe.* Sinne causeth repentance. Young Ephraim smote his thigh in detestation of his sinne; *I was ashamed and euen confounded.* This was his inducement to repentance. Some are ashamed as the theefe that is taken in the manner, yet leaueth not his theft. Others shame not at all, but are impudent in sinne. They haue gotten an harlots brow, they are past shame. But sinne is a wound, repentance the implaister: sinne the sore, repentance the salue. What the wound and phylicke is to the body, that is sinne and repentance to the soule. In the wound is filthy putrification,

C

in

Chryses. in  
Gen. hom.

10.

Ephes. 5.

Eccles. 4.1.  
ver. 21. &c.

Ro. 6. 21.

Ier. 31. 18.  
19.

Ier. 2. 26.

Ier. 3. 3.

Chryf. 3  
hom. 3. de  
Para.  
"  
"

Philip. 3.

19.

Heb. 13.

13.

” in the physicke wholesome purgation. In  
 ” the putrifaction is shame, glory in the pur-  
 ” gation. Euill men reioice in sinne, which is  
 ” their putrifaction, whereat good men blush.  
 ” Good men reioice in repentance, which is  
 ” their physicke, their salue, their purgation,  
 ” wherof euil men are ashamed. I shall glory in  
 this good shame, when they shall be ashamed  
 of their euill glory. At the beginning confu-  
 sion of face was ordained for sinne, that the  
 sinner by shame might be mooued to repen-  
 tance. And boldnesse of spirit was allotted  
 to repentance, that when wee repent, wee  
 should not feare the reproches of Christ.  
 This Satan perceiued, and inuerted the or-  
 der, putting a false modestie vpon repen-  
 tance, and a dogs impudencie vpon sinne.  
 Fie vpon this impudent sinner: though yee  
 spit on his face seuen times, he blusheth not.  
 When he dallieth with an harlot, hee blush-  
 eth not: there is no tincture of vertue in his  
 countenance. His browes are vntaught to  
 blush. But when he should repent, then for-  
 sooth he is very manerly, his cheekes are di-  
 ed with a blush-colour. He is bashfull, where  
 he should be bold; and bold, where he should  
 be bashfull. Beware of this bashfull diuell.

I, but if I bee thus singular, euery finger  
 will point at mee; the world will fleere and  
 geere at me, and then it were better to be out

of

of the world. Alas, this is a weake temptati-  
on to mooue in thee so strong a passion. *Hec*  
*& nos aliquando risimus, quando de vestris fui-*  
*mus.* When I was as thou art, I also derided  
religion. Lookers on will haue their talke.  
It is no new thing for the world to hout at a  
sinners conuerſion, and to take vp the old  
taunting prouerbe: *What is come to the sonne*  
*of Kiſb? Is Saul also among the Prophets?* O  
happie man and the sonne of man, at whose  
happy conuerſion the Church shall glorifie  
God in the day of his viſitation, as for a se-  
cond *Paul*, because the man, who persecuted  
in times past, then preached the Goſpell, which  
before he deſtroyed. As for mocking *Michols*,  
whose chiefeſt grace is to disgrace godlines,  
not only the Apoſtles *Paul*, *Peter*, *Jude* fore-  
told vs by the ſpirit, that there ſhould come  
mockers in theſe latter daies: but that re-  
nowned Egyptian Prieſt alſo, foretelling the  
downefall of Paganisme, and flouriſhing  
eſtate of Chriſtian Religion, prophetically  
ſaith: The time will come, when prophane  
men ſhall be reputed wiſe, and men addicted  
to deuotion, and the true worſhip of God,  
ſhall bee eſteemed fooles, and \* mad men.  
Forexperiencetels vs this: *οἱ ἐν σοφίᾳ ὀνεί-  
δου τοῦ κόσμου ἀπαύδουσι, οἱ δὲ πένοντες ἀνὴρ.* *Wiſe*  
*men neuer pleaſe the multitude, nor the multi-*  
*tude them.* And to arme vs againſt the tempta-

*Terint.*  
*Apol.*

2. Sam. 10.  
11.

Gal. 1.

*Pymand.*  
*dial. 9.*

\* If we be  
mad, we  
are ſo to  
God. 2. Cor.  
5. 13.

Luk. 9.

Eph. 4. 18.

1. Pet. 4. 3.

Carnalis  
 vas vetu-  
 stas est,  
 gratia no-  
 uitas.  
 Aug.

1. Cor. 15.  
36.1. Cor. 15.  
31.

tation of hicke-scorning *Ismaels*, and deriding *Chams*, this sentence is sealed by Christ, *Hee that is ashamed of his Saviour before this crooked generation, his Saviour will be ashamed of him before his Father and the Angels in heauen.* This therefore I say, and testifie in the Lord *Iesus*, that hencefoorth yee walke not, as other Gentiles walke in vanitie of minde, &c. that henceforward yee should not liue after the lusts of men, but after the will of God. For it is sufficient, that we haue spent time of our life after the lust of the Gentiles, walking in wantonnesse, lust, drunkennesse, gluttonie, drinkings, and abominable idolatries, wherein it seemeth strange to them, that ye runne not with them to the same excesse of riot: therefore they speake euill of you. In the Christian world all things are new: old things are past. Behold, all things are new, a new heauen, a new earth, a new Ierusalem, new tongues, new hearts, new names, new maners, a new man, a new creature. Neither circumcision, nor vncircumcision auaileth, but a new creature. For in reason, can there be generation without a corruption? O foole, that which thou scest is not quickned except it die. In regeneration, the death of the flesh vnto sinne goeth before the life of the spirit to grace. For thy sake (O Lord) (Rom. 8. 36.) wee are killed all the day long. I protest by our reioicing, which wee haue

*in Christ Iesus, I die daily.* It is cruell pitie to spare our sinnes. Offer to God thine *Isaac*. If *Isaac* be offered, he shall not be sacrificed, but sanctified. Whatsoever thy priuate fancie iudge of the matter, take no thought: the ramme, nor *Isaac* shall die. Thy mirth shall not perishe, but thy contumacie, whose horns are entangled in the briers, and vexed now with the prickes of remorse. Then die, die (O my soule) that thou maist liue: crucifie thy members on earth: content thy selfe to be disfigured with Christ on mount *Caluarie*, that with him thou maist bee transfigured on mount *Thabor*: beare his crowne of thornes, and thou shalt weare a crowne of glory. *Bee thou faithfull unto death, and bee will giue thee the crowne of life. If we suffer with him, we shall also reigne with him.* Go to now, examine your selues, whether as yet ye haue obserued this notable dissimilitude in your liues, and change in your soules, that I may reioice with you, as *S. Paul* did for his regenerate Romans: *God be thanked, that ye were the seruants of sinne, but ye haue obeyed from the heart.*

Such happy changlings were the *Corinthians*, whom the Apostle comforteth; after he had reckoned vp a Catalogue of sinners, which could not enter the Kingdome of God, he calleth them to remembrance

*Rev. Declar.  
fo. 171.*

*Reu. 2. 10.*

*2. Tim. 2.*

*Ro. 6. 17.*

1. Cor. 6. 11.

Tit. 3. 3-4.

Bez. Mel.  
V. l. m. Ruffo  
de vita sua.

1. Cor. 15.  
10.

of their by-past condition ; And such you were some of you : but cheareth them with experience of their vnfeigned alteration : But (now) yee are washed, but (now) yee are sanctified, but (now) yee are iustified in the name of the Lord Iesus, and by the spirit of our God. This essentiall change Saint Paul found in himselfe, when he confessed : *ἦμα γὰρ ποτὶ ἐν ἡμῖν ὁ ἀνομία* : euen we also in time past as well as others were vnwise, disobedient, deceiued, seruing diuerse lusts &c. But when the bountifullnesse and loue of God to man appeared, then were we changed into other men. Theodore Beza, being challenged by the Priests for penning certaine lasciuious Poems (escapes of his youth) ingenuously confesseth his fault, but prudently distinguisheth the time, thus answering his vpbrayding adversaries : *Hæc scripsi, cum vester eram* : indeed, when I was a Papist, I wrote such verses, whereof now I am ashamed : who more then I (their vnhappy authour) at this day detesteth them ? would God, they were adjudged to reuenging flames, to make a faire Ephesian fire, that so they might be buried in eternall forgetfulnesse. An answer much fauouring of the Apostles spirit, who humbly acknowledged, that he was the least of the Apostles, not worthy to be called an Apostle, because hee had persecuted the church

church of God. *But by the grace of God (saith he) I am, that I am.* To haue beene happie, is the greatest misery : to haue beene a sinner, is our chiefest felicity. Therefore *Tertullian* reioycingly confelleth : *Hoc genus hominum & ipsi retro fuimus.* The time hath beene when wee were no better then the worst.

This doctrine of regeneration is a knowne confessed, and comfortable truth, not onely to Christians by Christs conference with *Nicodemus*, and the drift and scope of the Apostles writings, but to Heathens also, as appeareth by *Mer: Trismegistus*; who expressly nameth Regeneration, affirming diuerse particulars of moment concerning this Christian verity. 1. That the author of regeneration is one, whom he calleth *man the sonne of God*. 2. The moouing cause is *his owne good will*. Consonant herein to Saint *James*: *Of his owne good will begat he vs by his word of truth, that we should be the first fruites of his creatures.* Here are added the instrumentall, and finall causes of our *New-birth*. 3. The formall cause of it in the iudgment of this Gentile is so transcending the capacity of man, that it cannot be conceiued, much lesse exprest. Herein also agreeing with the truth; *The winde bloweth where it listeth: enen so is euery one, that is borne of the spirit:*

*Fuimus Troes. Habui filium.*

*De pœnit.*

*Ioh. 3.*

*Pymand. Dial 13.*

*ἀνθρώπων υἱὸν θεοῦ. ἐν σοφίᾳ. Iam. 1. 18.*

*Ioh. 3 8*

we heare the sound, perceiue the motion, but know not the manner, how the winde bloweth, or the spirit worketh. 4. The effect of this renouation in himselfe was this: *Iam non sum ille, qui prius fueram.* I am not now the man, I was before. 5. Touching the necessity of it, his words are peremptory: *vnlesse a man be regenerate, he cannot be saved.* which is the very samewith Christs doubled alseueration to *Nichodemus*: *Verely, verely I say vnto thee, except a man be borne againe, he cannot see the Kingdome of God.* Which elsewhere he deliuereth in other words: *Vnlesse ye be conuerted, ye cannot enter into the Kingdome of heauen.*

Come therefore out of Sodome, with *Lot*, out of Babylon with the returning Iewes, out of Pharisaisme with *Paul*, out of Papisme with *Beza*, from sinne with the saints, and so returne to God. *For what agreement hath light with darkenesse? a belecuer with an infidell? righteousness with vnrighteousnesse? the Temple of God with images? Christ with Beliall? Come out therefore from among them, touch no vncleane thing, and you shall be my people and I will be your God, saith the Lord of hosts.*

When I speake of turning from sinne, my meaning is, that we relinquish all sinne. Many are contented to forsake many sinnes, but from

Ioh. 3. 3.

Mat. 18. 3.

2. Cor. 6.  
16.



from this or that predominant master-sin, (good god) how hardly are they weaned? wicked *Herod* (a man that neuer knew the power of godlinesse) in many things heard *Iohn Baptist* gladly. But in one thing he would be *Herod* still : in his filthy sinne of incest he was no changling. And if *Iohn* will be so peremptory as to checke him for that one fault, the head of the Prophets must loose his head for his hardinesse. So it is: euery man hath some raigning sinne or other, which is his dainty, his dearling, his *Adoniah*, to whom you may not say so much as, why doest thou so? This party and delicate obedience (as the fathers call it) sueth to God for a dispensation in *Naamans* forme : when I bow my knee to *Rimmon* said he, to *Mammon* saith the couetous, to *Bacchus* saith the riotous, to *Venus* saith the lecherous, to *Mars* saith the furious, God be mercifull vnto me in this particular. But there is not that sinne, with which the truly conuerted soule is not at defiance : according to the sweet resolute of holy *David* ; *o Lord I shal not be ashamed, when I haue respect to all thy commandemens.* He duely respecteth none, that disrespects one of Gods commandemens. Hee that breaketh the least commandemens and teacheth men so, shall be called the least in the Kingdome of

Luk. 23.2.

*Sunt, qui totos se diuino tradere nutui firmidant, sed reseruant ne scio quid fermenti, quod totam massam corrumpat. Ber.*

Psal. 119.

Matt. 5.  
Ezech. 18.

Iam. 1. 10.

Gal. 3. 10.

1. Kin. 22.  
25.

Luk. 9. 23.

of God. Faith is one copulative, coupling together the whole decalogue in one bond of obedience and obseruation. Though a man eat not on the mountaines, defile not his neighbours wife &c. though he doe not all these things, yet in any one sinne he committeth, he shall die, his blood shall be vpon him. *For he that keepeth the whole royall law, and yet faileth in one point, is guilty of all. For he that said, thou shalt not commit adultery, said also, Thou shalt not kil.* Now though thou committest not adultery, yet if thou killest, thou art a transgressor of the law, which runneth in this strict tenure, *Cursed is euery one, that abideth not in all things written in the Law to fulfill them.*

This meeteth with many faulty conuersions: One man leaueth couetousnesse and falleth into superstition, another leaueth superstition and falleth to drunkennesse. Thus the sinner plaieth boe-peep with God, running from sin to sinne as *Zidkiah* ran from chamber to chamber to hide him. But the finall and totall forsaking of all sinne is our *Terminus a quo*, renouncing euen our selues and our selfe-pleasing humours. This is our a. b. c. and first lesson in the schoole of Christ, and may be termed the Negatiue of the Christian nouice: *If any will follow mee (saith Christ) let him deny himselfe*; which then

then is done, when strampling on his former  
 sinnes, he cealeth to be, what he was; and  
 beginneth to be what he was not, saying to  
 his neare and deare sinnes, as *Leni* did of his  
 parents, I respect you not; as of his brethren  
 and sonnes, I know you not. Whereof we  
 haue a memorable instance in a certaine  
 yoong man mentioned in Saint *Ambrose*.  
 This youth of godly memory, being lately  
 conuerted from wanton Company, by  
 chance met with a Curtizan his *quondam* ac-  
 quaintance, whom he passed by strangely,  
 as if he had not knowen hir, which she per-  
 ceiuving (for a whorish woman hunteth for  
 the precious soule of a man.) of purpose  
 crosseth him at the next turning, and af-  
 ter many amorous complements, saluteth  
 him by names saying, *Ego sum*: it is I sir, doe  
 ye not know me yes (saide he) I know thee too  
 well. *At ego non sum ego*. You mistake mee,  
 I am not the man you take mee for. So hee  
 sent her away packing. O happy victorie,  
 and blessed escape. *A whoore is as a deep ditch  
 and a narrow pit*. But hee with the wings of  
 faith and repentance mounted out of it. For  
 why? he was wholly changed into another  
 man: not as *Glaucus* into a Marin God by  
 the taile of I know not what miraculous  
 herb; not as *Apuleius* into an Asse; not as  
 the companions of *Vlysses* into swine (as Po-

ets

" *Hiero. in*  
 loc.

"

"

"

" *Deu. 33. 9.*

*Li. 2. de pan.*  
 ca. 10.

*Pro. 6. 26.*

*Pro. 23. 27.*

1. Ioh. 2. 13

cts fable): not as *Nebuchadnetzer* into a beast as we read in the records of truth, nor as king *Saul* was, who prophesied no longer, than he was amongst Prophets: but this pious youth was changed in the qualities of his soule, from the worse to better, from a beast to a man, from a sinner to a saint: not by magick or inchaunted hearb, but by the finger of God and power of his spirit. Neither was his change temporarie and for a pang, but for terme of life. Gladly do I mention this pious yong man, *because he was strong and overcame that euill one.*

Mat. 5. 9.

The Eagle casts off her beack, and so renuerth her youth; the snake strippeth off all her skin, to make her smooth: Christ cast out of *Magdalen* seven diuels, he left not one: he cast a legion of Diuels out off an other, he left not one, to teach vs to put of the old man euery whit, and to cast out of the house of our heart *Hagar* the mother with her son *Ishmael*, and whatsoeuer hath any affinity or acquaintance with Satan and lin, as the Romans banished all the Tarquins from Rome. New fashions are rise, the New-man is rare. Old things are out of date, the olde man is onely in request.

Cic. off. 1. 3.

1. Thes. 5.

23.

Iudx 23.

*Sanctifie your whole spirit, soule and body: hate your garments spotted of the flesh: cast off euery thing that presseth downe, and sinne that hangeth*

hangeth on so fast, my sonne (saith wisedome) if sinners entise thee, consent not vnto them, whether they tempt thee as a serpent did Eue, promising preferment, yee shall be like the Gods: or as the Pharisees tempted Christ, pretending satisfaction in a scruple of conscience: Is it lawfull to pay tribute to *Cesar* may wee do with a good conscience: whether it promise houses full of spoiles, as tempting sinners to the vnexpert youth: or satiety of loue and dalliance vntill morning, as the alluring harlot said to her imprudent paramour: though honour and knowledge, profit and pleasure be foure shrewd temptations, strong motives and perswading orators, yet shake them off as Christ did the Pharisees, why tempt ye me ye hypocrites? shake them vp as Christ did his ill-counselling Disciple, Come after me *Satan*, thou sauest not of the things of God, but of the things of the world: pose them as the Apostles did the Elders, whether it be better to obey God or Man? the spirit or the flesh? aske them as *Ioseph* did his amorous mistresse, How should I do this wickednesse, and sin against God? rattle them vp roundly as holy *Polycarp* intertained the fawning heretike *Marcion* (when he craued his acquaintance) cognosce nos said *Marcion*, I would be glad of your better acquaintance: the blessed confessor answered cognosce te diaboli esse primogeni-

Heb. 12. 2.  
Pro. 1.

Mat. 22.

Pro. 1.

Pro. 7.

Mat. 16.

Act. 4. 19.

Gen. 39. 9.

Iren. 1. 3.

Pfal. 119.  
115.

Act. 12.

Terminus ad  
quem

Zach. 13.

Br.

Mat. 11.

*sum*: I know thee well inough; thou art the diuels eldest sonne. Rid thine hands of these daring temptations in the feare of God, as *Dauid* did of sinners, when he gaue them his *ultimum vale*, *Depart from me ye wicked, I will keepe the commandements of my God.*

Thus as the Angell leading *Peter* out of prison through the first and second warch, and through the brazen gate brought him into the Citie: so hitherto haue I endeauoured to lead you by the hand out of the prison of sinne, and to set your feete in a large roome.

*Turne to me*] If ye will retorne, retorne vnto mee saith the Lord *Ier. 4. 1. Turne ye to me, and I will turne to you.* Albeit God is the prolocutor, yet is he crosled and thwarted with three oblocutors. *Come to mee* saith Christ, nay to mee saith Satan, nay to mee saith the world, nay to me saith the flesh. To me saith Satan, and I will deceiue you: to me saith the world, and I will faile you: to me saith the flesh, and I will defile you. to me saith Christ, and I will refresh you. *Come vnto me all that labour and bee heauy laden, and I will refresh you.*

In this honourable voiage let me recommend vnto thee these few instructions. First, though we say, in the same way from Athens to Thebes, that is from Thebes to Athens:

yet

yet the way of turning from God by sinning, and returning to God by repenting, is not the same. The familie of *Jacob* (those 70. soules) came downe to Egypt thorow the land of the Philistims, but after 400. yeeres, circled about to Canaan thorow the Arabian desert. The three wise men, that worshipped Christ, were warned by the Oracle to returne into their countrey another way. Imitate these sages (Christian Conuert.) *Vie immutatio intelligitur vitæ emendatio.* The way is changed, when life is amended. Then walke wee in other waies, when putting off the old man, we put on the new: when wee lay downe pride, and take vp humilitie: when from wrath we bend our minde to patience; when we tame wantonnesse with chastitie, riot with sobriettie. Thou departest from God by the way of adulterie: returne to God by the way of chastitie. Thou wentest out by the way of avarice, ambition, rebellion; come home by the way of liberalitie, humilitie, obedience. Thou departest by the way of vaine superstition: returne by the way of true religion. If thou returnest the same way thou camest, thou art still vnder *Herods* dominion. Alsoone therefore as thou hast done thy homage to the new-borne babe, the king of the Iewes, forsake thine old way of leaud conuersation, and wheele

*Chrysost. in  
Mat. i. i. c.  
amb.*

*Enseb. Emis.  
ho. i. de Epi-  
phania.*

*Chrys. ex va-  
rys in Mat.  
hom. i.*

Eze. 46. 9.

*In loc.*

whee about into thy countrey by the new way of reformation of life. This was mystically signified by the entring in, and going out of the Temple. For hee that went in by the way of the North gate, was to goe out by the way of the South gate. Which *Ierome* expoundeth thus : *Hee goeth in at the North gate, who forsaketh vice : Hee commeth out at the South gate, who imbraceth vertue.*

Heb. 10. 20.

Ioh. 14.

*Aug.*

2. Cor. 5. 7

Heb. 11. 6.

But forasmuch as none can walke in the way without knowledge of the way, in the second place learne, which is the Kings high-way, that leadeth to God. *Mercurius* statue in the streets of Rome, with his finger pointed out the way to the Capitoll. But the way that leadeth to the father, is Christ. He is our *Iacobs* ladder, whose humanity touched the earth, and his diuinity reached to heaven. *He is that new and living way, through whom we haue accessse to the father. He is the way, the truth, and the life, wilt thou not wander? Christ is the way, wilt thou not mistake? Christ is the truth, wilt thou not die? Christ is the life. Through him thou runnest, to him thou runnest, in him thou retest. The way to God is Christ, the way to Christ is faith working by loue, procuring repentance.*

The way to Christ is faith. *For we walke by faith, not by sight.* And he that commeth

to



to God must beleue. The superstitious gentiles thought that their Goddesse Vibilia preserued them from wandring out of the right way. Our Christian Vibilia is faith. We are a generation of seekers, a generation of *them that seeke the face of the God of Iacob*. If we follow faith as our guide, we shall neuer erre. Yet mistake me not, I meane not by a naked solitarie, imaginarie fancy of faith. This is presumption not persuation: but aguyding faith, which leadeth vs (more infallibly than *Ariadnes* thread) through the intricate mazes of this our pilgrimage, is a sauing, a sanctifying, a iustifying faith: a faith working by loue.

Solididians (indeede Nullidians) like *Achilles*, who by running the gaynest way, *ouershipped the Egyptian*, would make a short cut to Christ by a sory conceipt of an idle faith: whereas true faith is neither idle nor alone. I confesse in the act of our iustification, which is an vndiuided act wrought in an instant, faith alone striketh the stroke. But in the act of our sanctification, which is a diuided act and perfected by degrees, *true faith worketh by loue*. Hop not therefore on one foote, *but walke on two feete, faith and charity, in the way of those two commandements of loue towards God and thy neighbor*. To him who is present in euery place,

D

thy

*Arnob. cont.  
Gen. 1. 7.*

*Psal. 14.*

*1. Sam. 18.  
23.*

*Gal. 5 6.*

*August. in  
Ps.*

*Amando  
non ambulando. Aug.*

epist. 52.  
Non motu  
ambulatorio.  
Philo.

α τὴν τῆς  
πῶδας  
ἡλαιοῦ.  
Iam. 3. 2.

Esa. 30. 21.

Esa. 35. 8.

Gal. 6. 16.

thy affections, nor thy feet carry thee: thou walkest to him nor by the bodies motion, but by the hearts deuotion. But seeing our best endeouours and most sanctified intentions are tainted with infirmities, and wee are apt to trip in the fairest way. With the prodigall we must returne to our Fathers house by weeping crosse. Before *Iacob* was possessed of beautiful *Rachel*, he was married seven yeares to beare-eyed *Leah*: teaching vs, that before we can enioy the perfections of heauen, more beautifull than *Rachel*, wee must serue a prentiship in the acquaintance, of repentance, more tender eyed than *Leah*. To this way of faith in Christ, of loue towards men, of repentance for by-past sinnes, wee haue the approbation of the spirit, rounding the faithfull in the eare, *This is the way, walke in it: and long agoe* prophecying of it: *There shall be a way, and the way shall be called Holy: the polluted shall not passe by it. Neither Lion, nor Beare, nor any hurtfull creature shall walke in it. Therefore, who soeuer walke according to this rule, peace upon them, and mercie, and upon the Israel of God.*

This advertisement concerning the right way is absolutely necessarie, least the raunting p[ro]uerbe be verified of thee, He ran well, but quite beside the marke. And of the twaine it is better (saith *Aug.*) to limp and mooue

mooue slowly in the way, than to run swiftly out of the way. *Hazael* on foot was swift as *Roe* in the field. He ran with a witnesse: but more lustily, then luckily. His haste made waste. The faster a man runneth out of the way, the further he is from the goal and garland. This instruction therefore I hold both pertinent, and important, the rather because the heathen Athenians by law enacted publicke execrations against the man, who shewed not the right way to him, that wandred. The performance of which office of humane is, as to lighten a candle at my torch, without any losse or diminution to mine owne light.

Thirdly, being now directed to the right way, stand not still at a gaze, as the soldiers stopped at the dead bodie of *Hazael*, but set forward resolutely without demurring, directly without digressing, constantly without relapsing. Resolution is necessarie. *Let the dead burie the dead*, but follow thou Christ. *Agrippa* almost perswaded to be a christian, was altogether no christian. Therefore *Dauid* swore, and stedfastly purposed to keepe Gods righteous iudgements. But resolution without direction is dangerous precipitation. Proceed therefore directly without digressing. Beware of blinde lanes. Pray with *Dauid*; *With my whole heart do I seeke*

*In epist. Io-*  
*hannis.*  
1. Sam. 1. 18

*Tul. offic. 3.*

1. Sam. 2.  
23.

*Psal. 119.*

*Psal. 119.*  
10.

## Part. 2.

*The honourable voyage.*Ecclef. 4.  
last vers.

Gal. 2.

Heb. 12. 13.

Act. 9. 17.  
ἐμπροσθεν  
cap. 21. 1.

Iob. 1.

1. Pet. 5.

2. Sam. 6.

then; suffer me not to go a stray from thy commandments. Take heed to thy feet, when thou goest into the house of God. For God is in heaven, and thou art on earth. Art thou thus charged to looke to thy feet, when thou comdest to the Temple of the Lord? and makest thou no conscience with what affection thou turnest to the Lord of the Temple? Peter was justly silent for walking with a crooked foot to the Gospell. Therefore, make straight pathes to thy feet. The way to Heaven is both strait, and straight, like the street in Damascus, which was called the *Straight street*. He that sets sailes for Heaven, must be carried as *S. Paul* was to Coos, with a streight course. Take heed of circuiti-  
 ons and perambuitions: they are the vsuall walks of the great Peripatetike, that infernal *Nymrod*, who circleth about the circumference of the earth, walking about like a roaring Lyon, that seeketh for a prey. As the new misch kyne, (their calues being shut vp) carried the Arke of the Lord to the place appointed; turning neither to the right hand, nor to the left, and the neerer they came to their calues, the louder they bel-  
 lowed: so thou, that carriest the Arke of the Lord, thy bodie I meane (the continent of the soule, the continent of Faith: rarer jew-  
 els, then Manna, and *Aarons* rod) must walk  
 on

on directly, sweruing neither to the right of selfe-pleasing singularitie, nor to the left hand of vulgar impietie: shutting vp and resigning ouer all worldly and carnall delights, the nearer thou commiest to Christ thy ioy, the louder let the cries of the spirit sound in thine heart, *Behold, I come; to do thy will o God, as it is written of me in the volume of thy booke, euent to do thy will o God. He, that walketh uprightly, walketh safely:* If withall he walke on perseuerantly without fainting or relapsing.

What a shame is it to beginne in the spirit, and end in the flesh? To play *Demas* part? What a shame is it, after thou hast fed on Angels bread, to lust againe for the onions and garlicke of Egypt? after thou hast escaped the filthinesse of the world, tasted of the good word of God, and of the ioyes to come, to turne from the holy commandement, and with the dogge to returne to his vomit, and with the swine to his wallowing in mire? Like the starre called *Audra draconis*, which at first mooueth strongly *sub Leone*, and anon becomes retrograde, and mooues twice as fast backward? Remember *Lots* wife. Shee for looking backe to *Sodome*, was turned into a pillar of salt, that by her example shee might season vnswory reuolters. *Hee that putteth his hand to the plow and looketh backe,*

Psalm. 47.

Pro.

Grandis ad  
huc viare  
stat: poli in  
medio itinere  
resideret. Ber.  
1. 2. 2011

2. Pet. 2.

1. 2. 2011

1. 2. 2011

1. 2. 2011

Lu. 9.

Ecclef.

Mat. 10. 21.

Mat. 12. 34.

Mat. 10. 21.

1. Cor. 9.

Heb. 6. 1.

1. Sam. 14.

37.

Phil. 3. 14.

ver. 12.

Phil. 14.

is not worthy of the kingdome of heauen. This is a principle among Ciuilians : Nothing is presumed to be done, so long as ought remaineth to be done. *The end of a good thing is better than the beginning.* One boasted, that hee had kept all the commandements from his youth up. But Christ told him, that *one thing was wanting.* And for want of that one thing hee could not be perfect. For want of that one thing, hee missed that onely thing, without which all things are nothing. The Scribe that answered Christ so promptly and aptly out of the Law, *was not farre from the kingdome of God.* Yet except hee came neerer, he could not enter into it. *Who so goeth forward : to the end, he shall be saved. So run, that ye may obtaine.* Let vs therefore be carried forward to perfection, with the people of God going thorow the wood where hony dropped from the trees, and not tasting of the sweet baits of the world : with holy Paul, *leaving that which is behinde, endeavouring to that which is before, if by any meanes we may attaine the mark.* We haue not yet attained it, neither yet are we perfect. Our perfection is to acknowledge our imperfection : we are a generation of seekers; our perfection is the perfection of seekers, not yet of finders ; a perfection of travellers not yet of possessors : we haue it by inquisition, not yet by acquisition:

on:

on: wee haue it in chafe, not yet in purchase. Therefore let vs be caried forward to perfection. *Sorunne, that ye may obtaine. He that continueth to the end, shall be saved. Mat. 24.* With the spouse, let vs forget our owne people, and our fathers house, that is, the foolish conuersation receiued from the tradition of our Fathers. I am not ignorant, how hard beginnings, what difficultie to resolue, what vnwillingnesse to enter, what backwardnesse to proceed, what coldnesse to continue in a good course, doe vsually encounter and cumber Gods dearest children: how many friuolous allegations, foolish tergiversations, idle exceptions, and repining disputes, are pretended to excuse our shifting off good duties enioined, and our retiring from the good way entred. The fearefull and vnbelieuers propheticie to themselves many imaginarie dangers. They talke of Giants the sonnes of *Ansch*, that way lay them. They crie out, *O there is a Lion in the way, there is a Lion in the way. The wicked feareth, where no feare is; but the godly is as bold as a Lion.* For in affiance of the Lion of the tribe of *Iuda*, he expelleth all false and seruile feares. *Three things order well their going, and the fourth is comely in walking: a Lion, a Greyhound, a Goat, and a King, against whom there is no insurrection. Goe to these creatures*

1. Cor. 9.

Psal. 45. 11.

1. Pet. 1. 8.

18.

אֵלֶּיךָ יְיָ  
אֵלֶּיךָ יְיָ  
אֵלֶּיךָ יְיָ

Num. 13.

Pro. 22. 13.

Pro. 28. 1.

Pro. 30. 29.

(thou irregular wanderer) and by them learne to walke in the waies of thy calling courageously like a Lion, who turneth not his face for feare of any: cheerefully like the Greyhound, or Chamoise, who is eager in pursuit of his prey: orderly like the Goat, who leadeth the flocke to the pastures: majestically and triumphantly like a king, against whom there is no insurrection. Our ventrous and ventuous ancients in the faith, (Prophets, Apostles, Martyrs) have honored vs with trophies and triumphs of their many victories ouer persecutions and temptations: And shal we (a degenerous brood) leaue behinde vs eternal monuments of our base cowardise to succeeding posteritie? Then our memorie shall be as the memorie of the faint-hearted Ephraimites, who going before their brethren, and carrying bowes, *turned their backs in the day of battle.* Be not a backe-sliding and faithlesse generation, *starting aside like a broken bow.* Set and settle thine heart aright. Apostasie is the vsuall catastrophe of hypocrisie. If thou deceiuest in thy profession, thou shalt be deceiued of thy saluation.

But alas, some timorous soule will say, Who or what am I to aduenture into so glorious a presence? King *Achis* reiected *David* in high scorne, when hee scabbed on the doore,

Psal. 78. 9.

ver. 57.

Obiection.

1. Sa. 21. 15.



doore, and let his spittle fall on his beard. What (said *Acbis* the king of Gath to his Courtiers) haue I need of madde men, that yee bring this fellow to play the foole before mee? Shall he come into my house? *Assuerus* enacted a law, which (according to the lawes of the Medes and Persians) might not bee broken, that none vpon paine of death should dare to enter his presence, except the king vpon speciall fauour held foorth his golden scepter, that he might liue: otherwise he was the sonne of death. Neither would *David* admit into his presence *Abolon* his sonne, no nor his sonne *Abolon*, though hee endured three yeeres banishment at *Geshure*: but confined him to his private house, where hee liued two yeeres in Ierusalem, and saw not the kings face. My misdemeanours and fooleries are worse than *Danids*; my insolencies and excesses more than *Abolons*: so that the Lord hath iust cause to vpbraid me with my by-past and present enormities and deformities, to interdict me his presence, and limit me within my bounds. He, who is attended on by thousands of holy Angels, hath he any need of such a silly sinfull creature? Shall such an one come within his doores? I am not worthy to come vnder his rooffe.

So often as by the grace of God I consider my soule, (which euery good man often and

Hest. 3.  
11.

2.Sam.14.  
24.19.

Answer.

*Per. hom. 5.  
de dedicat.  
templi.*

*Esa. 64. 6.*

*Esa. 40.*

and seriously considereth) I am distracted into two contrary opinions. When I behold it in it selfe, and of it selfe, I may boldly avouch, *Man is nothing*. What need I rehearse all the particular miseries of my soule? how it is laden with sinne, darkened with ignorance, itching with lusts, subiect to passions, repleat with illusions, prone to euill, fraught with shame and basenesse? If my righteousnesse viewed at the light of truth, be found *filthy clouts*, what shall mine vnrighteousnesse bee reputed? If the light that is in mee, bee darknesse, how great is that darknesse? Yet how can that bee vterly nothing, vpon which God setteth his heart? Bee of good cheare (O my soule) God hath magnified thee, God hath set his heart vpon thee: where his treasure is, there is his heart also. Thou art Gods treasure; ô father of mercies, ô father of those that are in misery, how settest thou thine heart vpon me? If I be thy treasure, how am I nothing? *All nations are as if they were not. So they are ante te, non in te: in iudicio veritatis, non in affectu pietatis tue.* All Nations are nothing and lesse then nothing before thy iudgement seat, not before thy mercy seat. Be of good comfort (ô my soule) though thou best nothing in thin owne eyes, yet art thou something in gods eyes: though thou beest

beest nothing in thine owne valuation, yet art thou something in gods estimation. These things by a figure holy *Bernard* applied to himselfe and his owne soule, that thou (humbled soule and timorous conscience whosoever) maist thereby learne not to esteeme of thy selfe lesse then God esteemeth of thee. Gods thoughts are not as mens thoughts, nor his waies like their waies. If their come in a man wearing gay clothing, and a gold-ring, off goes the cap, downe bends the knee, faire speaks the tongue, an honorable seate is tendered to him. Anon there commeth in a Poore-man in vile rayment: His entertainment is, *Sirra*, stand there, or sit at my foote-stoole. This is the peruerse humour of men, that haue the faith of our glorious Lord Iesus Christ, in respect of persons. But he that inuiteth vs vnto him is God, not man, and our *God is no acceptor of persons.* In euery Nation, of euery condision he that feareth him, is accepted of him. He keepeth open house: his heavenly Palace hath three gates in the East, three in the west, three in the North, three in the South, that the glory of Iewes and Gentiles may come in. He thinketh not his owne presence too good for vs: but *Where he is, there shall his seruants be.* This was his promise, because it was his pleasure. Therefore he said

Iam 2.

Iam 2.

ver. 9.

Act. 10.

Reu 21.

Ioh. 13 26.

to

**Part. 2.**

*The honourable voiage.*

Ioh. 17. 24.

to his father : *Father, I wil, that those, whom thou hast giuen me, be with me, that they may see that glory, which thou hast giuen me.* He saith not *Rogo* ; I intreat : but *Volo* ; it is my pleasure, as hauing equall power with the father touching his god-head , partakers, with him of his banishment, punishment, abasement, shall also partake with him in his Country, felicity, glory. With this hope he comforted his peniue Apostles : *I am my Fathers house are many Mansions : I goe to prepare a place for you : and if I goe to prepare a*

Ioh. 14. 2. 3.

*place for you, I will come againe, and receiue you vnto me, that where I am, there may ye also be.* The Kings of the earth debar out of their presence whom they will. Their greatest favorites are like Merchants counters, which in casting vp their accounts now stand for a pound and anone for a penny. But the King of heauen, whom he loueth, he loueth to the end. He forbiddeth none, but inuiteth all true penitents, saying,

Ioh. 13. 1.

*come vnto me, all that trauell.* He stretcheth forth euery day the scepter of his word, and fauour : and louingly complaineth, that we run not into his imbracings : *As the day long haue I stretched out my hands to a gaine-saying people.* He might iustly reiect vs, as the Iew did the Gentile : *Stand apart, come not neare me : for I am more holy than thou :* he might iustly

Ro. 10.

Esa. 65. 5.

iustly

iustly say vnto vs, as once he said to the disobedient, and therfore distressed Israelites: Goe your way and cry on your Gods, whom yee haue serued: let them saue you in time of your tribulation: but our louing Lord hath said: *Who so commeth vnto me, I will not cast out*, ô gracious Sauour, we are bould now to arrellt this promise: make good thy word, we come vnto thee, cast vs not out. We haue sinned: doe vnto vs what seemeth good in thine eyes: yet saue vs this day, accept vs this time, we haue sinned against thee, because we haue forsaken our God, and worshipped *Baal*. We haue gone a whoring after other louers: *but now we returne to thee our first husband*. For it was better with vs at that time, then now.

Iud. 10. 14.

Ioh. 6. 37.

Iud. 10. 15.  
VER. 10.

Hof. 2. 7.

Therefore (good brethren) let vs draw neare with a pure heart in assurance of faith: let vs turne to Christ, who is able perfectly to saue those, that through him come to God; and most louingly saith: *Turne ye to me, and I will turne vnto you*.

Heb. 10. 22

Heb. 7. 25.

Zach. 1. 3.

*Bennadad* King of Syria, after an overthrow of 27. thousand of his men one day in the City by the falling of a wall, and of 100. thousand another time in the field by dint of sword, preuayling neither on the Mountaines, nor the vallies by his puissancy, attempted to saue his life by pollicy. For vp-  
on

2. King. 20.

on the aduice of his seruants, and a receiued opinion, that the kings of Israell wee mercifull Kings; he addresseth messengers to *Achab* with sacke-cloath about their loines, ropes about their neckes, and these suppliant words in their mouthes; Thus saith thy seruant *Bennadad*, I pray thee let me liue.

My deare breathren, our case is as bad, would to God our course were no worse then his. Neither strength, nor policy, courage nor counsell can saue vs from those iudgements, which for our sinnes hang ouer our heads. If *Noah*, *Lot*, *Samuel*, *Ieremy*, or *Iob*, were among vs to make intercession for vs, they should deliuer but their owne soules. Our onely way is to humble our selues before our God, to dispatch deuout praiers to heauen (messengers of speciall trust, and well acquainted in the court of heauen, being preferred by the hand of our alone Mediatour Iesus Christ, (the grand-master of Requests) to cast dust and ashes on our heads, and attire our selues in the mourning habit of repentance, with this perswasion, that the God of Israell, the king of heauen is indeed a mercifull God. So doing we shall haue our liues for a pray. For repentance is like the seuen low-downe crouching courtesies of *Iacob*, that allwaged the wrath of incensed *Esau*: like peace-making

king *Isab* practising to reconcile vngracious  
*Abolon* to his displeased father *Dauid* : like  
 pious *Hester* , humbly intreating *Assuerns*  
 to reuerse and repeal his bloody decree en-  
 acted against hir innocent Country-men :  
 like the good gardener , begging respit yet  
 one yeere for the barren figge-tree : like the  
 voice that staid *Abrahams* hand from gi-  
 uing the deadly blow : like the inhibition of  
 God , commanding the destroying Angell  
 to spare Ierusalem : like the wailings of Ni-  
 niue , obtaining mercy at the throne of  
 grace : like the Doue of *Noah* returning to  
 the Arke with a greene lease in hir mouth.  
 So fareth repentance. Shee casteth downe  
 her selfe with all the gestures of humili-  
 tie, prostrates her exalted thoughts at the  
 feet of the noble-minded Lion, endeou-  
 reth peace betweene God and the sinner :  
 intreateth with *Abraham* for pardon to *So-  
 dome*, weeping, wailing, wringing her hands,  
 beating her breast, and at last holding forth  
 her laurell branch in token of peace, bring-  
 eth good tidings to the afflicted soule, that  
 all her sinnes are pardoned. For I dare say  
 (to speake a proud word with *Nazianzen* : )  
*God is more mercifull than man can be sinfull, if  
 man will be sorrowfull : ô hyperbole, if it be an  
 excelsse of speech : God is more mercifull, than  
 man can be sinfull, if man will be sorrowfull. The*  
 rea-

2. Sam. 14.

Hest. 5. 1.

Luc. 13.

Gen. 22.  
 2. Sam. 24.  
 16.  
 Ion. 3.

Gen. 8. 11.

In Epigram.

77

77

77

77

77

chryf.

“ reason wherof is rendred by golden mouth :  
 “ The goodnesse and mercie of God cannot  
 “ be comprehended, the malice of man may  
 “ be measured. As the man is, so is his ma-  
 “ lice, mortall and finite: but God is an in-  
 “ comprehensible and eternall Being, and  
 “ therefore the mercie of God is infinite. If  
 “ one drop of water fall into the maine ocean,  
 “ it is not perceiued. Looke, what odds there  
 “ is betweene one drop and the Sea, so much  
 “ difference is there betweene mans malice,  
 “ and Gods mercy: nay much more. For the  
 “ sea, how deepe and spacious soeuer, is bound-  
 Ier. 5. 22. “ ded with banks, and girded about with trench-  
 “ es of sands, by an euermlasting law, which  
 “ it cannot breake: though it enforce vpon  
 “ them, it cannot preuaile: though his waues  
 “ rage, they cannot overflow. But the mercy  
 “ of God knoweth no bottome, no bounds.

Let me shut vp this passage with that deu-  
 out meditation ascribed to *S. Augustine*:

Lib. med.

*O my good God, when I goe astray, thou re-  
 claimest me: when I repent, thou sparest  
 mee: when I singe, thou tarriest for  
 me: when I reurne, thou embra-  
 cest me. Praised bee thy mer-  
 cie for euermore.*

*Amen:*

The



The III. part.

**H**Auing intreated of the locall circumstance, now we come to the time of our repentance, which is this instant moment:

*Euen now*] as *Tremelius* significantly rendreth it by *etiam nunc.*

There is no small difference betweene *Time* and *Opportunity* in English; *Tempus* & *ocasio* in Latine, *χρῆς* & *καιρῶς* in Greeke. Saint Paul according to his owne rule *Rom. 12. 11.* Serued the time, yet no time serueth. There was a time, when he circumcised *Timothee*; and there was a time, when *Titus* might not be circumcised. There was a time when he offered his life: againe there was a time when he fled for his life. Are there not 12. houres in the day? occasion and opportunity, which is nothing else, but gods becke vnto vs for the happy dispatching of our weighty affaires, is to be attended and apprehended. The husband-man obserueth

E

his

One reading saith,  
seruing opportunity.  
Act. 16. 3.  
Gal. 2. 3.  
Act 11. 23.  
Act 9.  
Ioh. 4.

Pro. 30. 25.

Ecclef. 3.

to rep.

1. Dissua-  
sive.

227 520

228 521

229 522

230 523

231 524

232 525

233 526

234 527

235 528

his seasons of sowing, setting and planting : the Water-man the ebbing and flowing of the river, the Mariner the season of sayling. The Smith strikes his iron, while it is hot. The Ant being taught this providence by the secret instinct of nature, makes his provision in Summer against the hard time of Winter. *There is a time for each thing under the sun.* But for repentance no season is so seasonable and sure, as this very instant. And yet there is no time, though never so much out of time, which is not deemed timely enough for repentance. Therefore if ye will returne, returne *Even now* saith the Lord.

Many are the dissuaves dehorting from this deferring of repentance. To defer our conversion is vaine and fond presumption. The young man in spite of who saith no, will reioyce in the sight of his eyes, and lust of his heart : he will not suffer the flower of his youth to passe without pleasure, neuer fore-thinking, that for these things God will one day bring him to judgement. He layeth the foundation of his life vpon the haunt and habit of long-practized wantonnesse, and then be-ginneth to reare castles in the aire of this fond, deceitfull conceit : God is not so rigorous, as strickly to examine the escapes of youth : and so he bleisseth his vnblessed soule, and walketh on stubbornly in the waies

waies of his vaine heart. Advise him never  
so grauely to reforme his crooked waies and  
to consecrate to God the virginity and  
prime of his tender yeeres: all this is easily  
dispised and quickly answered with a tush  
sir, youth will haue his swing: It were hard  
to tie vp his hornes at the altar of the Lord:  
it is not good to be too religious to soone,  
for feare yong Saints proue old duely.  
Suffer me a while to enioy the pleasures of  
youth. *Δὲ ποῦ τὸν οὐρανὸν, καὶ τί οὐ τὴν ἀγορὰν;*  
*This day be mine, to morrow thine* (this was a  
prophane iest in the daies of Saint Chryso-  
stome) when my yellow lockes shall be  
changed into the white blossoms of the Al-  
mon-tree, it will not then be amisse to thinke  
of these sad and peniue meditations of re-  
pentance. These be the fashions and phra-  
ses of our braue gallants. All which Satan  
overhearing (Sathan the professed slanderer  
and hinderer of carely godlinesse) claps  
him on the shoulder, applaudes his resolu-  
tion, praiseth his sayings, granteth him a  
dispensation with claufe of *Toties quoties* to  
vanionize licenciously, fearing no colours,  
he will be his warrant; nor to be scrupulized  
with the niceties of conscience, and the  
courage bearing tales of certaine melan-  
cholikes, footling him (with the pampe-  
ring father in the comedy) *Non est virum*

*N. Ma-  
chia. Comm.  
l. 2. c. 2.*

*mihicrede, adolescentem scortari* : it is but a tricke of youth for a yoong-man to follow harlots, to crowne his head with Rose-buds, to riot it, reuell it and play the good-fellow.

Vpon this imbred presumption of the flesh and outward suggestion of Satan, that hatefull voice of the Crow crooking *Cras*, *Cras*, to morrow, to morrow is in euery mans mouth. A crow from the top of the

*For cornida.*  
*Aug.*

*Sutton.*

*Exod. 8. 10.*

*Pro. 3. 18.*

*Pro. 27. 1.*

Capitol was taught to salute the emperour *Domitian* with this merry good morrow, *habet ista; Est bene non potuit dicere, dixit, erit.* All will bewell; oneday it will be better. *Moses* asked *Pharao*, when shall I take this plague from thee? He answered, *To morrow.* An answer good inough for him, whose body was shortly to bedrowned in the sea, and his soule to be plunged downe into the bottomlesse Lake. The niggard answereth his Neighbour, *Come againe to morrow, and I will giue vnto thee*: and the presumptuous sinner saith to God (I abhorre to expresse it) *Call againe to morrow, and I will retorne vnto thee.* But hearken to the aduice of the wise Proquerbialist: *Boast not thy selfe of to morrow-day: for thou knowest not what a day may bring forth.* Thou seest a woman bigge with childe, yet thou knowest not what shee will bring forth, whether a sonne or daughter. No more knowest thou what

what to morrow will bring forth to thee,  
whether conuersion, or confusion. To mor-  
row seemeth to hold this day by the heele,  
as if it would be this daies immediate success-  
four (as *Jacob* at his birth hild by the heele  
of *Eſau*) yet it holdeth by as weake a threed,  
as the Mid-wife bound about the hand of  
*Pharez*, at his birth. If this will not perswade  
thee to present repentance, yet listen for  
shame to the Satyrist (thy folly being vn-  
worthy grauer confutation) who perstrin-  
geth thy vanity in this biting Epigram :

Gen. 38. 28.

*Cras te victurum dicis: dic mihi quando*

Mart. li. 5.

*Cras istud venies? —*

epi. 59.

*Quam longū cras istud eris? vel unde petendū?*

*Numquid apud Parthos Armeniosue latet?*

*Non est (crede mihi) sapientis dicere, vinam:*

Ouid.

*Qui non est hodie, cras minus aptus erit.*

To morrow still you say, I will a conuert be :  
O when, tell mee I pray, shall I this morrow  
see?

Whence may I begge or borrow this long  
and long'd for time?

What? Doth this your [To morrow] lurke  
insome forraine clime?

Let neuer wise man say, To morrow mend I  
will:

Who is not fit to day, is lesse & lesse fit still.

Tert. de pa-  
nit.

cap. 4.

Sey Bede i.  
Olan.Cic. de Se-  
nect.

To morrow, to morrow is all thy note:  
*Sed vanissimum est dicere vilius. Or non perfide-  
 re, &c.* But it is the greatest follie in the  
 world to say, I am willing to repent and not  
 to performe it. Either thou shouldest per-  
 forme it, because thou saiest thou art wil-  
 ling; or not to say, thou art willing, because  
 thou performest it not. Time past is irrecu-  
 cable, time present momentany, time to  
 come full of vncertaintie. *Goe to now, thou  
 that saist* (it is an holy Ironie of S. Iames, a  
 figure much frequented in diuine Scripture)  
*To day and to morrow we will goe into such a ci-  
 tie; there will wee trafficke, buy and gaine.*  
*Whereas thou knowest not what may happen to  
 morrow. For what is thy life, but a vapour that  
 appeareth for a time, and suddenly vanisheth  
 away? Whereas thou oughtest to say. If God  
 will, I will doe this or that.* The very same,  
 that Socrates in Plato taught Alcibiades.

If it be inconsiderate folly to deferre re-  
 pentance untill the morrow day (and yet  
 who is so old, that thinkes not to rub out one  
 yeare longer?) then what Imprudent, may  
 impudent presumption is it to procrastinate  
 & linger our conuersion with out termes of  
 limitation? This is audacious impudencie,  
 beyond all boundes. When one offered to  
 Antipater king of Macedon a treatise tending  
 to happinesse, he reiected it with this answer

## The acceptable houre

I am not at leisure. Vnhappy man, that was not at leisure to read a treatise of repentance. When Saint *Paul* disputed concerning righteousness, temperance, and judgement to come, vnhappy *Felix* distasted his discourse, *goe thy way* (said he) *for this present: when I have opportunitie, I will send for thee.* The same Apostle, affirming the Resurrection from the dead, the Athenians posted him off to another time. Such are the shifts of the deluding and delaying sinner. Either he is not at leisure, or it is not his pleasure so presently to repent. In which point he is like vnto the Romane Popes. These we haue in big words, graue discourses, & soye for sorrow confesse those many grosse abuses, that are crept into their church. For reformation whereof they promise their endeouours and helping hand. But for all this, nothing is perfected: but greater confusions dayly increase in their mylicall Babylon.

Take example in Pope *Alexander* the sixt, Who in that great diet and assembly at Norimberg *Ann.* 1523. in his instructions given to *Cardinall Clerogamus* seemeth to be waile those numberlesse excelses in his Clergy, with no fewer insolencies in the laity. And what meruaile, if the malady descend from the head to the members? This *Calphurnius* (being belike *Calphurnius*, the high priest for

369

σχαλῶ.

Plus.

367

Act. 24. 25.

Act.

Act. 17. 32.

Illir. Flac. de

Tect pap. p.

101.

368

369

370

371

372

373

Note.

True.

Good  
reason.Deep po-  
licie.Sound  
diuinitie.

that yeare, not only relateth the present condition of the Romane Church, but prophesied also of times succeeding) confesseth as followeth: All we (Romane) prelates haue erred from the truth, every man turning aside to his owne way, that is not good. There is none of vs all hath done good this many a day, none, no not one. It is full time to consider, whence we are fallen, to humble our selues before God, and to giue glory to him. In which businesse we promise our best diligence in first reforming our owne court (of Rome) whence all this mischief floweth. To the performance of which reformation wee thinke our selues more strictly bound in conscience, forasmuch it is desirously expected of the Christian World. Hetherto me thinkes I heare the voice of an Angell. But what followeth? Yer let no man wonder, if these enormities, be not presently reformed. Why so I pray? forsooth inueterate diseases require a leisurely cure. Therefore we must proceed (*pedetentim*) step by step in redressing these disorders. Sudden alterations in a state are dangerous: and hee that wringeth the nose, forceth out blood. Behold now he speaketh like a Pope indeed. In purging the abominable corruptions of their miserably defiled & defaced church, they proceed so leasurely nay so lazily, that



a thousand yeeres step in between euery step they make towards any materiall repurgation: so that their so long expected & solemnly promised reformation is like to eat the Greeke Calends. *Habeat iam Roma pudorem & tam nullius frontis criminum omne genus catalogum profuturum desinat*, said a great fauourer of Romish Religion, & no lesse fauorite to Paul 4. Now let Rome learne to blush, and cease to lay open a bedroll of all kinds of browlesse crimes. Shee is as nalty and filthy as Augias his stable. Vnder the Sun there is no greater licentiousnesse, crying, impurity, infamy, and impudencie of all mischieses: such and so great, that none can belecue it, except hee hath seene it: none can denie it, saue he that hath not seene it.

Esper. in  
Tit. p. 68.

p. 91.

p. 90.

p. 76.

Such is the vanity of this sinner, that putteth off his repentance. This delaying humour he deriueth from the man of sinne, the sonne of perdition. Hee cannot deny for shame (shamelesse though he be) that his vniustifiable life night and day crieth for reformation, like the importunate widdow at the gate of the vnrighteous Iudge. Therefore with some semblance of sorrow hee sticketh not to make some faire promises of amendment, the rather to satisfie the longing and louing expectation of good men and Angels. But alas he proceedeth step by step,

Luc. 18.

Aug. hum.  
30. ho. 11.

step, and causelesly feareth, least he goe too fast. In conclusion, *hic satus Papaliter dispensat*: he prorogueth his conuersion from his cradles to his crouches, presuming to amend, when his life doth end. With more than Pope like indulgence hee dispenseth lewdly with time, presumeth vainely of life, while Satan playeth suttely with his soule, and God plagues him suddenly for his sinne. For God hath promised to man remission, if hee turne from his sinnes: but gives sinne no commission to continue in his sinnes.

It was good counsell which a learned Iew gaue his disciples: be sure, ye repent one day before death. When reply was made, that the day of death was vncertaine; therefore said, repent this, least to morrow ye die (*Drus. Apost. Hebr.*) For thus stands our case. A poore traueller by chance slips into a pit, and in his fall catches hold of one twig. The pit is deepe, and in the bottom full of cruell serpents. While there hee hangs by that poore twig, anone comes an hunger-bitten beast, which biting and browsing on other boughs, is ech moment ready to crop off that twig. Now in what a wofull plight is this distressed creature. This traveller is man: the slender twig is fraile life: this pit is Hell; those Serpents fiends, and wormes

of

of conscience: the hunger-bitten beast is death.

Say now, were it not foolish presumption to deferre repentance vpon hope of long life, depending on so doubtfull condition?

Yes, to procrastinate repentance is a resolution fraught with folly. Thus to adde day to day, is to adde sinne to sinne; and to adde sinne to sinne, is to adde plague to plague; because guiltinesse and punishment cleaue as close to sinne, as the barke to the tree, and skinne to the flesh. Multiply not one euill day vpon another. *Sufficient for the day is the euill thereof.* Yesterday, to day, and to morrow; time past, present, and to come, i. all the daies of our peregrination are euill, *euene the daies of sorrow*, as *Iacob* and *Chrysostome* confessed. Such comfort found they in their daies, wherein they indeuoured to please God. All obligations, which runne indefinitely without limitation of time (saith the maxime in law) are presently due. All wee stand bound to God for our conuersion. And though in this text no certaine day were prefixed, yet wee are engaged for our present conuersion. Therefore holy men vrge still the time present; *Seeke the Lord, while he may be found: Turne ye now from your euill way: Doe good, while yee haue time: To day if ye will heare his voice, while it is said to day.*

Mat 6.  
viii.

Gen. 47. 9.  
iudges 2. 1.  
75.

Eli. 5. 6.  
Ier. 35. 15.  
Gal. 6. 10.  
Heb. 3. 7. 15

Eccleſ. 11.

Reu. 10. 12.

*Apud Eurip.**O uulgi pro-*  
*teritis &c.**Sen. de vit.*  
*brut. l. 1.*

29

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day. While the gale is fauourable, good lucke haue you in your honourable voiage and great aduerture to heauen. But tell mee (vaine man, that adiourneſt thy repentance) preſumeſt thou on youth? Alas, childhood and youth are vanitie. *S. Iohn* in his viſion ſaw the dead arraigned at the barre of the great Iudge, both great and ſmall, old and young. *In Golgotha are ſkulls of all ſiſes*, ſaith the Hebrew prouerbe. Death attendeth youth behinde, vthereth old age, and walketh before it, is hard at hand to all. The old dotard, who in the daies of his vanitie had giuen the reines to his youthfull luſts, yelled out theſe bootleſſe wiſhes:

*Eheu, & hoc ſi datum eſſet mortalibus,**Iuuenes vt eſſe queant, iterum & ſenes, &c.*

Oh that this were granted to mortall men, twiſe to be young, and twiſe to be old: then might we reforme our by-paſt errors by latter experiences. But occaſion is bald behinde. This is an old and vniuſt complaint not of the ignorant vulgar only, but of men otherwiſe famous and learned, *Theophrastus* and *Aristotle* wrangled with nature her ſelfe, as if in a malignant humour ſhee brought forth men (borne to great affairs) to be ſnatched away in a moment: whereas to rauenſ and hartes (which can neither prize nor uſe their time) ſhee granteth many ages.

But

But the truth is, our selues shorten our liues with riot, idlenesse, dissolutenesse. Kingly treasures committed to euill husbands are quickly wasted. Life is short onely to the prodigall of good houres.

Secondly, to deferre repentance is exceeding dangerous and difficult. For an hard and hardned heart is the vsuall sequell of a proud and presuming heart. *Let him that is filthy, be filthy still.* A fearefull commination. The heart of man is bound by presumption, locked vp by custome, bolted and barred by impenitencie. *Evill men shall grow worse and worse.* The enimie Satan persecutes the soule by suggestion, takes it by consent, treadeth downe good life by action, laieth our honour in the dust by custome. Thus by degrees the sinner is giuen ouer to a reprobate sense; diuine iustice punishing one sinne with another: an hard heart in time becomes an hardned heart, and the diuels anuile, on which hee forgeth all kinde of sinnes. Custome is a second nature. *Animus dediscit serò, quæ didicit diu.* The soule inured to an euill habit, is hardly capable of better impressions, and veruious dispositions. *Can the Blacke-moore change his skinne, or the Leopard his spots? So hard is it for them to doe well, who haue learned to doe euill.* The Disciples could not

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1. Diuina-  
sue.

Reu. 22. 11.

2. Tim. 3.  
13.

Psal. 7. 5.

Sen.

Ier. 13. 23.

Mar. 9. 18.

21.

Sero medicina  
na paratur  
cum m. a  
per longas  
inualicre  
moras.

Ser. de tribus  
mortuis.

not cast out the soule spirit, which had possessed the child from his youth. Inueterate diseases are incurable. Of this wee haue a liuely type (as *Augustine* applieth it) in those three dead persons, whom our Saviour reuiued: namely in the Rulers daughter of the Synagogue, the Widowes son of *Naim*, and his friend *Lazarus*. The daughter was raised vp within the house, the young man without the gates, as they carried him towards his long home, but *Lazarus* was buried, lay foure daies in his grave, and began to stinke. So it is in the death of the soule. One sinneth secretly as it were in the house of his conscience: an euil thought hath surprized him. But the word of grace calleth to him, *Thou dead man arise*. With this quickning power of that word the conscience is touched, the euil thought condemned, the fact prevented. Heere the dead is raised vp within the private walles before it breake out infamously into the streets and eyes of the world. Another cometh to the temptation, and proceedeth to the committing of sinne. Heere the dead is carried aloft on mens shoulders: the private thought becommeth a publicke scandall. But the spirit of God in the ministerie of the word meeteth him before he is interred, (as *Nathan* and *Elyah* met with *David* and *Achub*, after they

they had committed sinne) it thundereth, lightneth, and threatneth iudgements. The conscience is taught and terrified, the sinner humbled, the sinne confessed, paine pardoned. *David* had no sooner received the sentence of death against himselfe, and cried *peccavi*, but by and by, mercy bringing the kings gracious pardon foundeth in his care, *The Lord hath done away thy sinne, thou shalt not dy*. Then his soale began to pant againe for the breath of life. There is a third sort, which commit sinne with greedinesse, boldnesse, facilitie, pride, and delight, without all scruple, *even for a morsell of bread, or a handfull of Barly*: namely, for some wilful profit, or foolish pleasure. *Diagoras* made himselfe merrie with a wooden image of *Hercules*. For taking it in his hands (belike he lacked fewell) with an imperious pleasancie, *Go to Hercules* (said he) now is come the time when as earst to *Euristheus*, so now in this thirteenth travell thou must doe service to *Diagoras*. And so he cast him into the fire, as a peece of wood. *Dionysius* tooke the golden coate from *Jupiter*, and clad him with a wollen, because it was lighter for summer, and warmer for winter. *Antiochus* melted the golden image, of *Jupiter*, and made him another of viler matter. Another snatched the golden beard from *Esculapius*;

2. Sam. 12.

Eph. 4.

Pro. 28. 21.  
Ezc. 13. 19.

Clem. Alex.  
c. 13. p. 11.

p. 19.

*culapins*, because it was no reason, the sonne should were so long a beard, seeing his father (*Apollo*) was beardedlesse. These men might securely deride their wooden, materiall, artificiall idols. But this obdurate sinner conceiueth of the true God, as if he were but a wooden *Hercules*, some golden *Iupiter*, or bearded *Esculapins*, who could not defend themselues from the dung of the birds, that sate on their heads and defiled them. Therefore he sitteth downe in the chaire of the scornfull, out facing, and with odious taunts defacing his reformers, as if God were not able to be reuenged of these prophane disgraces, and as though the reproouers were more blame worthy then the doers of sinne. This man is not onely dead with the Damsell, carried out with the yoong-man, of *Naine*, but buried also with *Lazarus*, the great stone of obduration is rouled vpon him and now he stinketh in his sinnes. To this height of impiety vnbridled sinnes carrie men headlong. What shall I say to this fearfull estate? I know Christ may come (much is his mercie) and with bitter teares, deepe groanes, and shrill cries reuiue this dead *Lazarus*. He is able to raise vp children to *Abraham*. But shall the wicked presume of such a myracle? it is not safe. What then? is he saued? I say not so, I cannot



cannot tell : God knoweth. What then ? is he damned ? I say not so, I cannot tell : God knoweth. But the Prophet saith ; *For three sinnes and for fouer God will not be mercifull to presumptuous offenders.*

AmoLi.

As the danger is great in repentance deferred, and no lesse is the difficulty of Conuersion. The Israelites long inured with Egyptian bondage, were loth to leaue it. The poore Mouse smelling the lard is caught in the trap. The lilly flie fluttering about, is fettered in the spiders-web. The improvident Lion ranging abroad, is snarest in the Hunters toiles. Yet all these ting the after witted Phrigian fooles note, *Si scissem, non huc venissem.* But those degenerous Iewes like fond captiues kissed their iron bolts, glorying in them as in chaines of gold : bewitched with their wretchednes, they drunke deeply of their seruite waters, and said they were sweet. *The bones (of a sinner) are filled with the sinnes of youth, and they shall sleepe with him in the dust.*

Iob. 20. 11.

To repent indeed is better done then said, but sooner said then done. *Jacob* hauing serued *Laban* twenty yeeres together, in his returne to his Country, was egerly pursued by *Laban* to retaine him still in *Padane Aram.* Where sinne pleades prescription and Satan possession, that soule shall feeble no small re-

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pugnance,

Iam. 4. 1.

Ier. 4. 19.

Conf. l. 1. c. 5.

Eph. 4.

pugnance, before it can resolve of true repentance: the flesh striving against the spirit and the spirit against the flesh, especially in the instant of Conuersion. For prooffe whereof I appeale to Saint *Augustine*, a man familiarly acquainted with this difficult combat, at what time he seriously thought of his repentance. Good God what bitter trauerfies and violent conflicts and encounters felt he in his distorted and tumultuous soule, as in a Trojan horse? *From whence are wars? from whence are contentions? are they not from lusts, that fight in our members?* So often as I call to minde that good mans fearefull combats in Compassion I cry out, *my belly, my belly for the man I neuer bore.* Listen to the voice of his complaint, bewayling and chiding his owne irresolution: *Hei mihi, quàm sero uenio &c.* ? wo is me, how late come I? how slowly hast I? wo is mee disgraced, vngracious man, how wounded, how maimed come I, disabled in the best faculties of my soule? how faint is my purpose? It was better I know to yeeld to thy loue (ô Lord) then to my lust, *Ilud vincebat, hoc vincebat*, that liked me, this linked me. When thou calledst me. *Arise thou that sleepest stand up and Christ shal giue the light, I had no thing to answer, nisi verbalenta & somnolenta*, faue a few slothful and sluggish words, Anon lord, a non, yet a little sleepe,

sleepe, yet a little folding of the hands.  
 When thou called mee; it is time to awake  
 out of sleepe, the night is past, the day ap-  
 proacheth: cast off the workes of darknesse  
 and put on the armour of light: still my an-  
 swer was, Anone Lord, a none: *Sed modò*  
*& modò non habeat modum*: this anon and  
 anon, was neuer at an end. Thus almost I  
 did repent: and almost I did not repent: I  
 would and would not: againe I would not,  
 and would. In midst of these vnquiet and  
 vnserled thoughts my heart spake: How  
 long Lord, how long? wilt thou be angry for  
 euer? Anon and anon? why is not this the  
 last honour of my shame? I know why? the  
 vaineſt vanities detained me, my old louers  
 (faire-spoken and flattering pleasures) secret-  
 ly pulled me by the coate of my flesh, and  
 rounded me in mine ease of vncircumcision,  
 saying: what *Augustine*? what meane you  
 man? will ye so suddenly and suddenly for-  
 sake vs in a melancholicke moode? Must  
 old friends part? shall we neuer againe inioy  
 our wanted daliances? How saist thou that  
 thou louest vs and thy hart is with vs? If thy  
 heart were to vs, as ours is to thee, thou  
 wouldest not thus reiect vs. Then my heart  
 praied, my soule throbbed, mine eyes sheue-  
 red, mercy smiled, and grace returned. At  
 whose returne those imbracing *Dablaes* let

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1 Cor. 15.

Ro. 13.

c. 12.

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Act 28.

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Ro. 13. 13.

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goe their hold, as the Viper, which had clasped about Saint Pauls hand, fell downe into the fire, and did him no harme. Then I heard a voice saying vnto me, *Tolle & lege*: Take my Testament and read: and taking vp my booke which lay before me, I opened it at al aduenture, and mine eyes was presently directed to this Scripture; *Not in gluttony and drunkenesse; not in chambering and wantonnesse, not in strife and enuying: but put yee on the Lord Iesus Christ, & take no thought for the flesh to fulfill the lusts of u.* With so and so much adoe Saint Augustine (some time noted for euill life) after many irresolute resolutions, and difficult encounters became a perfect Conuert to the Lord.

*Per varios casus, per tot discrimina rerum  
Tendimus in calum.*

So narrow is the way, and so strait is the gate that leadeth to life.

3. Diffin-  
iue.

Hor. epist.

li. 1.

*Fili hominum  
anime cu-  
ram negli-  
gunt, carnis  
perfectum in  
omni deside-  
rio. Ber.*

Thirdly to defer repentance is iniurious to the soule, which is the better part.

*Qua ledunt oculos festinas demere: si quid  
Est animum, differt curandi tempus in annum.*  
The tender eye offended is presently re-  
lieued:

The soule is not attended, though piteously aggrieved.

Nature

Nature is a cockering mother to the bodie, but like a step-dame suffers the deareling soule to pine and languish.

S. *Augustine* (putting a case; or relating an accident) mentioneth one that casually fell into a pit, in which he stood vp in water to the chin. Meane while by commeth a good friend of his, who hearing one grone and mone, looketh downe into the well, and espying his acquaintance, asketh many by-questions: When? how long? is it possible? what? another star-gazing *Thales*? The distressed man calleth to him: Nay as you tender my life, resolute of some present course for mine escape out of this cold Bath: by all our old loues I adiure you, trifle not out the time with vaine admiration and impertinent questions, how I fell in: but bethinke you seriously, how to helpe me out. So impatient are we, in case our bodily health be hazarded: but in the affaires directly concerning the well-fare of the soule, we are like the ceremonious Iewes, who made no conscience to plucke their beasts out of a ditch, and lead them to water euen on the Sabbath day: But when poore people resorted to Christ to be cured both in body and soule, then these good men became marueilous precise, their tender conscience could not swallow this gnat, but zealously they cried

*Epist. 29. initio.*

*Luk. 14. 4.*

out: *It is not lawfull to heale on the Sabbath day.* There be six daies in the weeke, in which men may worke. Come in them and be healed, but not on the Sabbath, ô iniurious hypocrites. *Cadit asina, & est qui subleuat.* An asse fales into a ditch, and some man helpes it out, euen on the Saboth: a soule perisheth, and no man pittieith it. As vinegar to the teeth, and smoake to the eyes: so is a slothfull conuert to God, that calls him: who partially and perversly prefers trash to treasure, pebbles to pearles, the body to the soule. *What shall it profit a man to winne the whole world, and loose his soule?*

4 Disswa-  
sue.

To deferre repentance is to neglect a gracious opportunitie: to neglect opportunitie (like a professed opposite) thwarteth both heaven and earth, Christ and the creatures.

Ioh. 12. 35.

Ioh. 9. 4.

First, Christs precept is, *WAKE in the light, while ye haue the light. The night commeth when no man can worke.* For his practise, like

Math. 4. 23.

a Giant he ran his race, and as the Sunne in the firmament hee went about preaching the word, doing good, and healing all diseases among the people. He gave his eyes no sleepe, his eyelids no slumber, nor the temples of his head any rest, vntill his father gaue him his *Quiescat*: *Sit thou on my right hand.* Concerning the cheerefull diligencing of all the parts of his office, himselfe said in the daies

Psal. 100.

of

of his flesh: I must worke the worke of him that sent me, while it is said to day. The night cometh when no man can worke. Wist ye not, that I must goe about my Fathers businesse? It is my meat and drinke, to doe the will of him that sent mee.

Ioh. 9.

Lu. 2. 49.

Ioh. 4. 34.

Secondly, it crosseth the example of heavenly Seraphims, which had six wings apeece: Two to couer their face, because they were not able directly to behold the blaze of Gods infinite maiestie: with two they couered their feet, because neither heauens nor Angels are pure and perfect in his sight: with the third paire did they flie, which resembleth and shadoweth out to vs their most cheerefull obedience in executing the commandements of the Almighty. God hath made a promise to men, that they shall bee idypnot, like the Angels: and men are taught to pray to God, that they may doe his wil on earth, as Angels doe it in heauen. But who so putteth off his repentance, communicates and consuls with flesh and blond: makes friuolous excuses with the vnworthy and vngratefull guests: posits it off to others, as Peter said of Iohn, But what shall hee doe? Shrugs at his present conuersion, and saith with the Disciples; This is an hard saying, who can beare it? If he cannot shift it off, yet hee murmurs with the Diuels; Why art thou

Elz. 6. 2.

Iob 4. 18.  
15. 15.

Lu. 20. 36.

Gal. 1. 26.

Luk. 14.

Ioh. 21.

Ioh. 6.

Mat. 8.

Part. 3.

The acceptable houre.

Agg. 1. 5.

come to torment vs before our time? and saith with the loitering Iewes, *It is not yet time to build the house of the Lord.* Hee prolongeth repentance as much as may bee. This is not Saint-like, but Satan like, to doe Gods will vnwillingly. The vncleane spirit came not out of the childe not without much roaring and renting of him.

Mar. 9. 26.

Eph. 5. 16.

Pro. 23. 23.

Question.

Thirdly, it crosseth the counsell and alacritie of Gods children. They counsell vs to *redeeme the time, to buy truth, and not so sell it.* Hee that vnthriftily misse-spends time, selleth truth for old shooes. But who euer brought time to the market, that men might buy it? With what price shall they ransom it? The way to redeeme time, is prudently to employ the remainder of thy few and euill daies in honest and profitable duties: to purchase it with the forfeiture of many vain delights. For (to speake as the matter deserueth) *Minima pars vite est, quam nos vivimus.* We liue not, but linger out a few dolorous daies. Deduct the time of sleepe, sicknesse, discontentment and vanitie, and then tell mee to what a short scantling mans life is reduced? So much time we liue, as is vertuously bestowed, and no more. What foolish forgetfulnesse of our mortalitie is this, to deferre our more sober and sounder counsels vnto the fiftieth or sixtieth yeere,

Sin. do bre.

vi. 4.

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at



at which age very few arriue? If any encroch vpon our possessions, or call our patrimonie into question, wee presently consult the learned in the Law, euidences are searched, witnesses called, and ancient bounds are viewed. But out of the vncertaine terme of life, wee cut large thongs, wilfully diuiding it to the Tauerne, Theatre, Law-brawles, and I know not what fooleries. So prodigall are wee of good houres, whereof alone a man may be honestly couetous, and commendably a niggard.

It crosseth the alacritie of the famous in the faith. Peruse the sacred volumes, and obserue what a melodious eccho still soundeth betweene the voice of God, and his faithfull worthies. If God say, *Seeke yee my face*, the good soule answereth, *Thy face (Lord) will I seeke*. If Christ aske, *Saul, Saul, why persecutest thou me? What meanest thou man? It is hard to kicke against the pricke*. Paul makes but two needfull demands for his instruction: First, of his person, *Who art thou Lord?* And perceuing it was Iesus of Nazareth, whom he persecuted in his members, his next request is to know his pleasure: *What wilt thou Lord?* And knowing now his masters will, he maketh no further Dialogues with him, but resolutely obcieth: He went not backe to Ierusalem to consult with

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Psal. 17.

Act. 9.

## Part. 3.

*The acceptable houre.*

Gal. 1.

1. Reg. 19.

Gen. 22.

with flesh and bloud, but as a flight out of a strong mans bow, as a bird out of hand, as a lightning from heauen, hee hastned about his masters businesse. *Eliab* casting his cloake vpon *Elisha*, symbolically inuested him in his prophetick function. When the nouice craued respite first to bid his friends farewell, the old Prophet said, *Goe, returne. For what haue I done vnto thee? I haue appointed thee my successeur. This office requires all possible expedition: therefore he spedde his errand, and in his returne made a fire of his plow-instruments, and a sacrifice of the oxen. No sooner had God called Abraham, Where art thou Abraham? but presently this mirrour of obedience answered, Behold, heere I am. Then attend thy charge. Goe thy way, and offer vp in sacrifice to me thy sonne Isaac, whom thou louest. Abraham demurred not, what were best to be done, asked not Sarah her aduice: hee foreiudged her weaknesse and vnwillingnesse to such deuotion. Had she beene acquainted with his intendment, her motherly bowels would haue yearned, and shee shrieked out: What? Sacrifice Isaac? God forbid. O Isaac, my sonne Isaac, would God I might die for thee, Isaac my sonne, my sonne. Therefore he arose early in the next morning, and girded vp his loines towards his enioined journey.*

journey. Descend to *Iacob* his grand-childe. When God charged him to returne into the land of his Fathers, and to his kindred, he protracted no time, but informing *Rachel* and *Lea* of the necessitie of his voiage, hee suddenly departed, without taking his leaue of *Laban*. The Iewes celebrated their Passe-ouer with their shooes on their feet, stauces in their hands, their loines girded, as men ready to take a iourney, they ate their Pascall Lambe with sowre hearbes, and they did eat it in haste, because it was the Lords Passe-ouer. Let vs imitate them. In our conuersion wee keepe a spirituall Passe-ouer to God: they from Egypt and *Pharao*, wee from hell and Satan: they from drudgerie vnder their taske-masters, wee from the sla-uerie of sinne (for he that committeth sinne, is the slaue of sinne:) they thorow the red sea of the Arabian gulfe passed toward the land of promise; we through the red sea of Christs blood and bloody persecutions, hasten toward our land of promise, flowing with better blessings than milke and hony.

Let therefore the shooes of the preparation of the Gospel be on our feet, the stauces of travellers in our hands, the loines of our mindes girded with the girdle of truth: Let vs sauce our passeouer with the soure hearbes of contrition; and let vs eate it in haste; for it is the  
Lords

Gen. 31.

Exod. 12.

Ephes. 6.

1. Pet. 3.

## Part. 3.

*The acceptable houre.*

Mat. 10.

Gen. 42. 1.

Gen. 43. 10

Pro. 6. 9.

Herod. 1. 8.  
Fran.

Plut.

Lu. 12. 39.  
usurgi.  
Zedru.

Lords passe ouer. But this delaying of good duties is distastefull to good men. The diligent householder rebukes it? *Why stand yee heere idle all the day.* Jacob rated his sons for it; *Why sit yee gaping one on another?* Judah cast it in his brethrens teeth; *walke we had made this tarying, doubtlesse by this wee had returned the second time.* How long wilt thou sleepe o sluggard? when wilt thou awake? To these exprobrations is deferred repentance liable.

4. It crosseth the example of Heathens. Zorzes, being distressed in a great tempest, as he returned from Athens to Asia, perceiuing that his shippe, was overburdened with multitude of passengers, said thus to his countrimen: *Now Persians shew what reuerence yee beare to your king:* my safetie consists in your obedience. At this word diuers noblemen, hauing first reuerently adored their King after the Persian fashion, voluntarily leaped ouer boord to lighten the vessel; by which meanes hee arriued safely in Asia. The Lacedemonians in defence of their Countrey, were so prodigall of their blood, that it was deemed as great a dishonor for a Lacedemonian to pause, as for others to run away.

Then he vpon the staggering and lagging of Christians, who gape after meteors

in

in the aise, cast beyond the Moone, and are doubtfull, when they hazard nothing but vanity, which would hazard their soules. Heathens were deuoted to their King and countrie not onely with expence of bloud, but euen with losse of life. Whereas wee straine curtesie in returning to the King and kingdome of heauen for the sauing of our soules. Heathens and sinners shall enter into the Kingdome of Heauen before this generation, vnlesse we repent.

5 In deferring repentance, and ouer-slipping our season we are inferior to irrationall creatures.

*The storke knoweth her appointed seasons, and the swallow her time of comming and departing.* But wee, that are bound to speciall designements confined to this day of our life, spend some houres like Domitian in hunting of flies, others like children in catching of feathers, the rest like fooles in toies and leasings. On the sudden, the Sun of our pleasure setteth, the day of our life endeth, the night of our death commeth & the great worke of repentance is not yet begun. Now if in an Ishmalitical humour our hand be against God and his creatures, what meruaile, if Gods hand be against vs? This is the brand of reprobates; *They grow worse and worse; they are contrary to all, and God they please not.*

But

Ier. 3. 8.

2. Tim. 3.

13.

1. Thes. 2.

15.

Part. 3.

The acceptable houre.

Obiection.

ὁ γὰρ τὸ βέλ-  
λος τὸ τοῦ κα-  
λοῦ. Plur.  
Satis est, si  
satis bonū.

Answer.

Esa. 3. vid.

Enj.

Sen. Trag.

Dum commi-  
tuntur moli-  
untur, ammen  
abit.

But heere wilbe objected the trivial pro-  
uerbes ; haste makes waste : *festina lentus*,  
*faire and softly goe farre : a soft fire makes sweete*  
*malt : that is twise done, which is well done : the*  
*hasty man neuer wanted woe.* These Prouer-  
biall speeches are properly directed against  
inconsiderate rashnes in ciuill affaires. Also  
in the businellse of the soule, *let not him that*  
*beleueneth make haste.* Credulity is the dame  
of infidelitie. Information of the conscience  
should vsber the resolution of the will. The  
blindefold obedience of the Iesuites is beast-  
ly. But what is this to a soule already infor-  
med in the truth, but wil not be reformed by  
the truth ? when the proconsull, pittying the  
old age of *S. Cyprian*, perswaded him to bee  
better aduised, than to cast away himselfe for  
a nycity in his Religion, profering a longer  
day to make his finall answer, the constant  
Martyr told him couragiously, In so good a  
cause there is no place for deliberation. *Lentū est Dabit, Dat, hoc quoq, lentum est, Dedit,*  
said *Theseus of Hercules.* So say I of repen-  
tance. One saith, I will repent : *lentum est.* A  
frank promise, but faint performance. Ano-  
ther saith. I doe repent : *Hoc quoque lentum*  
*est :* most men (God wor) do this worke of  
the Lord negligently : like nice women that  
are whole daies and yeares in dressing them :  
like the feeble old wife in the comedy : *Mo-*

uent,

uent, non promouent : they moue slowly, but make no riddance : like *Paulus non proficiens*, euer learning, neuer attaining to the knowledge of the truth. When shall I heare the sinner speake in the preterperfect tence, *I haue repented* : I thanke God that I haue beene the seruant of sinne, but now by the grace of God I am that I am. Therefore seeing those paragons of piety, Christ, patriarches, Apostles seem to so soare too high for the imitation of thy earth-creeeping affections, look downe to an instance of lower qualitie. The seruants task is to obey his bodily Master in all things, not answering againe. What silent submission is due then to our honourable housholder, in whosethigh this is written, *Lord of Lordes, King of Kings* ? O let the seruant of the high God obey his master in all things, not answering againe, except it bee that one word of the good seruant in the Gospell : *Domine, factum est, quod imperasti* : It is done, Lord, as thou hast commanded : I haue repented, and returned to thee with all my heart. But if wee slacke our zeale neuer so little, euery baite of drunkennesse, obiekt of couetousnesse, presented glance of wantonnesse will offer it selfe as a temptation to alter or at least to hinder our intended conuersion. Euen ciuill complements and salutations sometime are out of time: which otherwise are reckned

1. Tim. 5.

Tit. 2. 9.

Rom. 19.

Lu. 14. 22.

## Part. 3.

*The acceptable houre.*

Luk. 10. 4.

2. King. 4.

27.

Ioh 3.

Mat. 19. 16.

22.

Lu 9. 60. 61

*Quicquid  
pro ceteris  
desideratur, pro  
Deo colitur.  
Lact.*

vp among Christian offices. One in *Luk. 9.* would follow Christ, but he had an old man at home, whom first hee must burie. Hee would come to Christ, but he came too slowly, and out of season. *Nichodemus* the Rabbie would come to Christ: but he came at night not in the day. He preferred the fauour of men before the zeale of heauen. He would repent, but negligently and preposterously. *That yong man, that had great possessions, burned with a great loue of Christ,* but with a greater of the world. Hee repented, but more coldly, and with lesse affection, than was due to the riches of heauen. *Let vs leaue the dead to bury their dead.* Permit wee the honours of the world to the ambitious, the riches of the earth to the couetous, the pleasures of the flesh to the vicerous, and with the gainfull losse of all these things, let vs presently returne to God, lest we be adiudged vnworthy the kingdome of heauen. That seeming officious valediction prooued a malediction; at first being an impediment, at last an intanglement to withhold him from Christ. To him that with *Demas* forsakes *Paul*, nay the God of *Paul*, and cleaueh to this present world, vpon what pretence soeuer, the world to him is a Circe, an enchanting witch, a retentiue, an Idoll. For whatsoeuer we loue in chief, that is our God.

Hitherto



Hitherto haue I endeououred to discour-  
sell thee from this sinfull deferring of re-  
pentance by foure dissuauies. The last fol-  
loweth.

Deferred repentance as it is first foolishly  
presumptuous; secondly, dangerously diffi-  
cult; thirdly, to the better part iniurious;  
against example of Christ and the creature;  
fourthly, refractory and rebellious: so it is  
fifthly, dismall and disastrous. *Mane* is Gods  
Aduerbe, the diuels Verbe. Repent *Mane*,  
early, saith God. *Remember thy Creator in  
the daies of thy youth: In the morning sow thy  
seed. Mane*, nay tarry, there is no haste, saith  
Satan. But what answer was made to that  
Barne-builder in *S. Luke*, who promised  
many yeeres of pleasure to his soule? *Thou  
saist, this night they shall fetch thy soule from  
thee. Shall hee then bee able to finde that,  
which will not be? The time will come, and  
is at hand, when time shall bee no more: no  
more time of persecution against the Saints,  
no more time of repentance for sinners. The  
time of life is the time of repentance. There-  
fore the Lord cannot abide the blinde sacrifi-  
ce; that seeth not the acceptable houre:  
nor the lame, that cometh limping, when  
sacrifice is done. Cursed is hee who hath a  
male in his flocke, and offereth to God the blinde  
and the lame.* Hee forbade his people in old

5. Dissua-  
sive.

Eccles. 11.  
ver. 9.  
6.

c. 12. 19.

Reu. 10. 6.

Mal. 1. 14.

Leuit. 11.

19.

Cyril. in Le-  
uit. l. 7.- 279 Cl. 7  
- 300

Dan. 1. 4.

- 279 Cl. 7  
- 300- 279 Cl. 7  
- 300- 279 Cl. 7  
- 300

Mat. 27.

- 279 Cl. 7  
- 300

time to feed on backs or flunder-mise, as being vncleane meat. These twy-light birds signified our putters off and prolongers of repentance, who thinke to flutter confusedly about their conuersion in the euening of their withered and vnprofitable yeeres: as if the goodliest young men were not good enough to attend the Chaldean Monarch; as for the God of heauen, it is well, if hee may be seruued with the remainder and refuse of our age. Would ye giue me an house full of gold to secure you in this presumption, I cannot. It is not safe wading farre in a questionable water. Flesh and bloud put bladders of presumption vnder the arme-holes, and the diuell holds vp the sinner by the chinne, till he come to the whirle-poole, and then they leaue him. The poore soule beginning to sinke, in horroure of conscience crieth out with *Judas*: I haue sinned in deferring my repentance: Cursed bee your counsell. The world, the flesh, and the diuell, not caring whether hee sinke or swim, nay laughing at his destruction, answer him as the Priests did *Judas*, *What is that to vs? Lookel how to that*. Alas, what shall hee then doe? To whom shall he flee? When *Presumption* leaues the stage, and *Desperation* changes the Scene with a wofull Catastrophe: when ghastly death appeares, the pul-  
ses

ses beating slowly, his head aking sorely, sinne, which before was lighter than corke or feathers, now weighing heauier than a Talent of lead. *Then shall hee call upon God, but hee will not answer: he shall seeke him early, but shall not finde him: because when the Lord called, and hee refused; stretched out his hand, but he regarded not: but hated knowledge, and chose not the feare of the Lord.* Christ, that bewailed Ierusalem with a *Quoties volui, How often would I haue gathered thee, as an hen doth her chicken under her wings?* at length sent Vespasian and Titus, those two thee-beares, who razed the glorious citie, and scattered her children, like the haire in *Ezechiel*, into the foure windes. The Leuit of Mount Ephraim, who frolicked out the day with his father in law, was benighted at *Gibea*, where hee was entertained first with the rape, then with the death of his beloued wife. In vaine sought *Esa* a blessing, though he sought it with teares, when there was no place for repentance. The five foolish Virgins (though Virgins) yet comming too late, when the Bride-groome was entred and the doore shut, had a fearfull and finall repulse, *I know ye not.* Yes Lord, thou knowest vs: we haue prophecied in thy name: thou hast eaten and drunken in our streets. Though *Abraham* bee ignorant of vs, and *Israel* know

Zach. 5.7.

Pro. 1.28.

24.

29.

Ezech. 5.1

Iudg. 19.

Heb. 12.17

Mat. 25.

Mat. 7.

Esa. 63.16.

## Part. 3.

*The acceptable houre.*

Mat. 8.

Mal. 1.

cl. 15.

2. Macc. 6.

Cant. 5. 2.

us not, yet thou art our Father and our Redeemer. Thy name is for ever. No, no, (saith Christ) I know you not. I acknowledge you for none of mine for all your formall and verball profession. I say to my servant, *Goe*, and he goeth; to another, *Come*, and he cometh; to the third, *Doe this*, and he doth it. A servant obiecth his master, and a sonne honoreth his father. If I be your master, where is your feare? If your Father, where is mine honour? If ye call Lord, Lord, why doe yee not the things I command you? Nay, when I called, ye answered not: when I said, *Returne to mee ye sonnes of Adam*, ye would not returne. Therefore get yee from mee yee workers of iniquitie, I know you not. *O verbum ipse gehenna terribilius*. A word more terrible than hell it selfe. Prophane *Antiochus* at the end of life praied for mercie, vowed to become a proselite, to set the Iewes at libertie, and beautifie the Temple: but for all that was reiected. Nay the Spouse her selfe, though not cast off with a *Non noui vos*, yet was shee chastised with the departure of her beloued. When Christ for her sake had danced attendance at the doore of her heart vntill the dew of the night had moistened his lockes, most affectionately intreating her by all the termes of kindnesse (*my sister, my loue, my dour, my faire one*) to open vnto him,

him, and could not bee admitted ; because her delicate selfe was loth to arise out of her warme bed for feare of a cold : he with-drew himselfe for a season. Afterward vpon her second thoughts, she arose to open to him, whom her soule loued ; shee opened to her beloued, but her beloued was gone. A iust reward for her former neglect and nicetie. *Quem sapie transit casus, aliquando inuenit.* So often goeth the pitcher to the well, that at last it comes home broken. Impunitie breeds securitie. *Because sentence against an euill work is not executed speedily, therefore is the heart of the sonnes of men fully set to doe euill.* But shall they escape ? They shall not. For what followeth ? *Though the sinner doe euill an hundred times, and God prolong his daies, yet I know it shall goe well (onely) with them that feare the Lord, and reuerence before him.*

Christ vpbraided his Apostles with their indocilitie and incredulitie : *Haue I beene with you so long, and yet haue yee not knowne the Father ?* Christ conuersed with them scarcely three yeeres, but with vs welnigh twenty times three yeeres, most graciously by his spirit, most familiarly by his word, and yet wee know not the time of repentance. O gather wee *Manna* early in the morning, before the Sunne arise and melt it away.

verf. 5.6.

Seneca.

Ecclef. 8. 11

verf. 12.

Ioh. 14. 9.

Exo. 16. 21.

## Part. 3.

*The acceptable houre.*

*Ios. de b. ll.  
Jud.*

*Esa. 16.*

*Esa. 50. 21.*

*Nescis quid  
seruus vesper  
ferat.*

*Eccles. 9. 10*

*Walke in the light, while we haue the light. The night commeth when no man can worke. The voice, that in the still time of the night cried to the Iowes, Misgremus hinc, let vs depart, is a summon to vs all. The night of death will come. Take heede, your flight be not in the night: deferre not repentance to the houre of death. Waste not the allowance of your light at gaining like Courtiers, least yee goe to the hed of your graue darkeling. If yee doe, your doome is decreed. This yee shall receiue at the hand of the Lord; yee shall lie downe in sorrow. Say not with the Epicure, let vs eat and drinke, for to morrow we shall die. Their portion in this life (the day of vanitie) is eating, drinking, rioting, reuelling, dauncing, dalying, swaggering, swearing. Heere is a day spent with a mischiefe. Proportionable whereunto in the next life (the day of eternitie) they shall be punished with vtter darkenesse; vnquenched burnings; neuer dying snakes. There is a day spent with a vengeance, so bitter as the Iustice of God and malice of Satan can deuise. Gods word threateneth, his hand punisheth prolongers of repentance. Therefore whatsoever thine hand findeth to doe, doe it with all thy power. For there is neither worke nor inuention, knowledge nor wisdom in the graue, whether thou goest. The wearied bones shall*

*The acceptable houre.*

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shall sweetly rest in their earned repose. *The sleepe of him that trauaileth is sweet.* Hee with the Swanne sings most merrily at his death: *I will lay me downe and sleepe in peace: for thou Lord onely makest me dwell in safety. I haue fought the good fight, I haue finished my course, I haue kept the faith. From hence forth is laid up for mee a crowne of righteousnesse.* This is the safe and ordinary course. It is pity, that the sunne of grace should euer shine on that face, that dispiseth grace. Suffer not the sinne of the soule and the end of thy life, the houre of darknesse and the works of darknes to meet together. Leauē late repentance to them that make but a sport to aduenture a soule. Late repentance may speed, but earely repentance is sure to speed. The theefe on the crosse repented and was saued. An example of Gods infinite mercede, that none should dispaire. Yet an example in that kinde without example, that none should presume.

He that leades a sinfull life, happily may die in the state of Grace: but hee that liues the life of the righteous, is sure to die the death of the righteous. Take hold then of this present opportunity so friendly smyling on thee. Repent presently. For as Christ said of Iohn B. *This is Etyab if ye will receiue him: so say I, this instant, this moment is time of*

G 4

repentance,

Ecclef. 5. 11

Psal. 4. 8.

2. Tim. 4. 6.

*Perk. in Gal.*

*Qualis vita, finis ea.*

Matt. 11.

repentance, if ye will embrace it. This is the day of saluation. This is the time of grace, this is the acceptable houre. *Turne ye therefore Euen now vnto me saith the Lord.*

### The IIII. part.

Forma dei  
esse.

**N**OW we come to the internall forme of repentance, contained in these words:

*With all your heart.*

This is the forme, that giueth life, soule, and beeing to repentance. *Quod cor non facit, non fit.* What the heart doth not, is not done at all. *Adams* body being newly framed of the slime of the earth, lay liuellesse and breathlesse *sine nomine tranguis*, vntill the breath of life was breathed into it. So the action of returning to God with all the circumstances and termes thereof, is nothing worth in the sight of God, vntill from the altar of the heart the fier of zeale, sincerity and integritie incense them. *S. Peters hidden*



man of the heart, S. Pauls obedience from the heart Rom. 6. circumcision from of the heart Rom. 10. love indeed and truth 1. Job. 3. are acceptable to God. Tender therefore to God thy heart.

The heart for matter is a peculiar kinde of flesh: the forme not fully round: for life, on the right hand it ioineth to the lungs, on the left hand inclining to the breast. It is inuironed with a clothe of sinnewes, and is called the shop of the spirits, the fountaine and Lord of life, the seat of affections. It is found by experience in Anatomies, that in the heart is contained a certaine vaporious body exquisitely hot: which by the pipes of the arteries is transmitted thence into the whole body of the liuing creature. As the Sunne moouing astrall influences, is of greatest vertue: For being placed by God in the middelt of Heauen, it illuminates all things above and beneath, and with his beames makes the whole world fruitfull euen to the center of the earth. In regard whereof it is called, The heart of the world, the eye of the world, the parent of all things. So the heart is placed in the middest of the body P. 1. 1. 1. & naturally quickneth al superior and inferior members. There is that secret vitall spirit contained, Whence all that natural heat, which heateth and enliueth all other parts,

is

Non exquisi-  
sit sphaeri-  
ca.

Gal. de fo-  
p. 1. 6. 1. 1.

Dist. philos.  
p. 18.

p. 46.

Sol et homo  
mutant  
hominem.  
C. r. in medio  
p. 1. 1. 1.  
Arist.

is deriued. The heart is placed in the center of the body, as the Sunne in the midst of Heauen, that it may with more indifferēce distribute it influences and vertues to all our superiour and inferiour parts and actions of the body naturally, and of the minde morally. The heart therefore doth emblemize the true Conuert in diuers correspondencies.

*Aristot. de  
part. animal.  
l. 3. c. 4. p.  
476.*

*Psal. 145. 2*

*p. 476.*

*p. 479.*

*Lu. 8. 15.*

*p. 478.*

First, the heart in the generation of the parts is first formed, the first that mooueth, the last that dieth. So the true Conuert indouours to serue God with all his heart from his first being, to his last breathing.

Secondly, euery creature endued with bloud, hath an heart. Every one that truly repenteth, and turneth to God, turneth with his heart.

Thirdly, the dullest Asse, most mischieuous Panther, most timorous Hare, in proportion haue biggest hearts. Those that are carried headlong like *Iehu* with a whirlewinde of affection, haue least iudgement, discretion, and resolution. Not the great heart, but *that good and honest heart* God accepteth.

Fourthly, the heart of euery creature (saith the Naturalist) is without a bone, and consequently penerrable: onely the heart of an horse hath an ouerthwart bone in it  
for

for a shore to support it. The Conuerts heart is tender, fleshie, a feeling and bleeding heart. *It trembleth at the word, is pricked when it is rebuked, and inflamed with burning zeale when it is instructed:* whereas the impenitent hath a stout and stubborne heart, a bony and stony heart, which the Lord abhorreth.

The heart pointeth vpward, but poyseth downeward. So the good Christian liueth on earth but hath *his conuersation in heauen.* Col. 3. 1. Philip. 3. 20. *He liueth in the flesh, but walketh not after the flesh.* Romans 8. 1. *though he walke in the flesh hee wars not after the flesh.* 2. Cor. 10. 3. The heart prepareth nourishment for the lungs, not for it selfe: the lungs haue vse of subtile and vaporious spirits, the heart needes them not. So the Christian *seeketh not his owne things, but the things of the Lord Iesus: and for Christs sake the things of his brethren.* For these and such like resemblances God is so enamored of the heart. The diuine Philosopher likeneth the body to the female, as being subiect to many frailties: and the soule to the male, as being endued with more noble and masculine perfections. The prince of Philosophers calleth the heart another creature within. S. Peter most elegantly, *The hidden man of the heart.* Saint Paul giueth the preheminence to inward

Esa. 66.  
Act. 2.  
Lu. 24.

*Ab ampla  
& rotundi-  
ori basi inci-  
pit superius:  
deinde pau-  
latim Coni-  
instar dimi-  
nuitur in-  
ferne.*  
Gal. de vso  
part. 1. 6.  
Gal. ibid.

Philip. 1. 11  
1. Cor. 10.  
24.

Plato adu.  
Cor. Ma.  
de diuina  
hiss.

Alterum a-  
nimal. De  
part. anim.  
1. 3. 4.  
1. Pet. 3. 10.

## Part. 4.

*The unmasking of the hypocrite.*

Rom. 2.

Gen. 43. 5.

Ioh. 4.

Mat. 23.

1. King. 11.

29.

Heb. 12. 17

1. Cor. 13. 1

inward man, not to the outward : to the *Jew* in secret, not to the Jew in appearance: to the *circumcision* of the heart, not to the *circumcision* of the body. Therefore in our returne to God let the heart march along, that so we may serue him with the best member, that we haue. As *Ioseph* charged the Patriarches not to see his face, vnlesse their brother *Beniamine* came with them: so standeth the Lord affected to the heart. *If ye will returne to me, returne with your heart. God is a spirit, and will be worshiped in spirit and truth.* Such worshippers requirerh he to worship him: Why denounced Christ so many woes against Pharisaiical ceremonies? Because they were void of substantiall piety. Why was not *Ahab* sau'd, that so humbled himself? nor *Esaú*, that wept so bitterly? because they repented not in heart? The gold on the out-side of the Temple (saith *Origen*) was not sanctified. God accepteth not painted and naked formalities. If we speake with the tongues of men and angels, *If we had faith to remooue mountains, if we gaue all our goods to the poore, if we could prophesie, and suffer Martyrdomes, say we neuer so gloriously, giue we neuer so bountifully, beleue we neuer so stedfastly, suffer we neuer so patiently, vnderstand we neuer so profoundly, preach we neuer so diligently, yet vnlesse we doe these things with*

a good and honest heart, we are but sounding Brasse and tinckling Cymbals. God is not like the Camælion; he is not fed with breath of a formall and verball profession: He cannot abide these sweet-singing Nightingals, which (as the Lacedemonian said) are voices and nothing else. *Homer* sings in the praise of *Nestor*, that his tongue was placed in his brest not in his mouth, his words were so pithy and pectorall. And the learned in Anatomy affirme, that the tongue is tied to the roote of the heart by certaine secret strings: as if nature would teach vs not to mooue the tongue, before it selfe is mooued of hir first moouer the heart. Whereunto the sweet singer of Israell alluding saith, *my heart is prepared, my heart is prepared, I will sing and giue thanks.* The preparation of the heart goeth before the elocution of the tongue. But when the heart hath endorsed a good matter, no maruell, if the tongue be the pen of a ready writer. Why were those franke-hearted Iewes, that brought their free-will offerings to the Tabernacle, so highly commended? because they gaue them with a willing heart: why was the poore widowes mite taken in so good part? why did hir single penny in the ballance of the sanctuary weigh downe right the pounds of the rich? Because she gaue it with a good heart.

Noble

*Plutar. A-  
potheg.*

*Agel. l. 1.  
c. 15.*

*Infra.*

*Psal. 108. 1.*

*Psal. 45. 1.*

*Exo. 35.*

## Part. 4.

*The unmasking of the hypocrite.*

Schmal. Hierogl. p. 250.

LII. 11. 41.  
7d. evorta.

2. Cor. 9.

1. Joh. 3. 18

Rom. 6. 17.  
Rom. 10.

Joel 2.

Psal. 51.

Leuit. 12. 6

Noble mens sonnes of Rome were wont to were a brouch or tablet about their necke, hanging downe before their breast. This iewel was like an heart; hieroglyphically teaching vs, whatsoeuer we take in hand, to doe it with heart and good will. The heart is a grace and wins acceptance to our actions.

Goe to now, wouldst thou that God should accept thine almes? *Then giue almes of things that are within: giue freely. God loveth a cheerefull giuer.* Shall God accept thy charity? *then loue not in word and tongue, but in deede and truth.* Shall he accept thine obedience? *Then obey from the heart.* Shall he accept thy faith? *Then beleene with thy heart.* Shall he accept thy contrition and humiliation for thy sinnes? *Then rent thy heart and not thy garments, & turne to the Lord thy God.* The ceremonious Iewes at the hearing of blasphemy rent their garments and cast dust into the aire in token of indignation, when their hearts were not touched with any true zeale at all. They rent their garments and not their hearts; rent thou thy heart and not thy garments. *A sorrowfull spirit is a sacrifice of God, a contrite and broken heart he will not despise.* The purified woman which was not able to offer a lambe (the hieroglyphicke of innocency) was allowed to bring a paire of Turtle doves (the embleme of a mourning heart).

heart.) Once a professor asked *Micha*: Where with all shall I come before the Lord, and bow my selfe before the high God? shall I come before him with burnt offerings and Calues of a yeere old? will the Lord be pleased with thousands of Rams or ten thousand riuers of Oyle? shall I giue my first borne for my transgression, euen the fruite of my body for the sinne of my soule? The Prophet answers: I will shew thee O man, what is good, and what the Lord requires of thee: surely to doe iustly, and loue mercy, and to humble thy selfe before God. To conclude, whatsoeuer thou doest, doe it from thy heart, as vnto God, not vnto men. For eye seruise is odious to man. How much more to God?

Mic.6.6.7.8

Col.3.23.  
in ψοψ.  
ἐν καρδίᾳ  
ἐκείνῃ.  
Ephes.6.

When one consulted the Oracle, what sacrifice was most acceptable to God, this answer was giuen:

*Da mediam Lunam, Solem simul & Canis*  
*iram:*

C  
O  
R

Sacrifice the halfe Moone, whole Sun, and  
anger of a Dog.

Meaning, that the most grateful sacrifice to God is the sacrifice of the heart. *My son* (saith God) *giue me thy heart.* *Dalilah* threatened kindnesse vpon *Shampson*, *How saiest thou that thou lovest me, and that thy heart is with me?*

Pro.23.26.

Iudg.16.

Part. 4.

The unmasking of the hypocrite.

1. King. 10.

me? Iehu asked Ionadab, is thy heart to me, as mine is to thee? the Harlot, the friend, the creator sue for mans heart: whose it is, let the world iudge. Therefore when thou singest the penitentiall Psalmes, sing them with thy tongue, and sing them with thy heart also, least otherwise the searcher of the heart detect and detest thy hypocrisie and say, This man draweth neere to me with his lips, but his heart is farre from me. If thy heart be not single, then Peter in the person of Symon Magus hath read thy doome: Thou hast no part in true repentance, because thy heart is not right in sight of God.

A. 8.

Alex. ab  
Alex.

Sueton.

Justin.

If the old Pagan south-saiers at any time missed the heart in the entrails of the sacrifice, or if they found it without panting and moving, they were wonderfully appauled, and strongly feared, that some mischiefe would ensue. For they obserued, that in the sacrifice of *Iulius*, the heart was wanting: and immediately after, his most familiar friends conspired against him and stabbed him in the Capitol. They likewise obserued in the sacrifice of *Pertinax*: how the heart lay still without motion, whose death presently following, the people lamented with this wailing acclamation? While *Pertinax* raigned, we liued securely, and feared none.

In



In our Christian sacrifice of prayers and repentance (alas) the heart is wanting, or at least not stirring: there is so little faith, feare, obedience, zeale, sinceritie among vs. What this heartlesse seruing of God meaneth, I cannot in particular diuine. I am no Prophet, nor sonne of a Prophet: yet sure I am, it portends no good. For preuention therefore of imminent iudgements, as *Sampson* came to his father with hony in his hand, hony in his mouth, and hony in his stomacke (for he came eating) so let vs returne to our heauenly Father with sweet words of profession in our mouthes, sweeter workes of sanctification in our hands, sweetest thoughts of deuotion, and holy affections in our hearts. The Iewes might not appeare before the Lord empty-handed: much lesse may wee returne to him empty-hearted. *Turne ye therefore vnto mee, saith the Lord, With all your heart.*

The whole creature is that spirituall whole burnt-offering, which the Lord requireth; to wit, the body with all it parts, and soule with all her powers. The eies, which of late gazed on strange women, now let them looke on the afflicted: the eares, which of late delighted in vaine sounds, now let them hearken to the word of God: the tongues, which of late were busied in back-biting and

H curling,

*Excorpi-  
tas.*

*Judg. 14. 9*

*Deu. 16. 18*  
See more  
in Mans  
heart  
Christs  
home.

*Oig. in Ro. 6*

Ro. 6. 13. 19

Psal. 25. 1.

Psal. 103. 1.

curſing, now let them be occupied in commending and bleſſing: the hands, which of late were ſtretched out to oppreſſe the poore, now let them be ſtretched out to releue the poore: the feet, which of late ran to Idols Temples, now let them run to the Church of God. *As you haue giuen your members weapons and ſervants to vncleanneſſe, to commit iniquitie: ſo now giue your members ſervants vnto righteouſneſſe, to worke holineſſe.* Then with Dauid ſhall your hearts be liſted up to the Lord, who ſummed his ſoule and all that is within him to praiſe his holy name. In euery vertue and vertuous diſpoſition there is ſome conformitie to one or other attribute in God. We conforme vs in our knowledge to his wiſedome, in our faith to his truth, in our perſeuerance to his eternitie, in our integritie to his vbiquitie: our feare hath reference to his iuſtice, our loue to his mercie, our ioy to his perfection, our anger to his glorie. Many are the faculties of the ſoule, and paſſions of heart. All the beſt renewed affections muſt attend and accompanie the heart, when wee returne to God, louing our louing and louely Lord ſweetly with all our heart, wiſely with all our minde, conſtantly with all our ſtrength: fearing the feare of *Iſaac* reuerently, zealing his glory paſſionately, reioicing in his mercies triumphantly,

phantly, waiting on his promises patiently. If any one of the sanctified affections bee wanting, God will quickly espie it, and aske account where it is, as *Saul* did of *Dauids* empty place at his table. Hee is a jealous God, and scorneth corriuals: hee will not allow of the harlots *Diuidatur*. Therefore as *Acsha* hauing first obtained of *Caleb* an inheritance in the south country, the second time intreated for ground with springs of water: so graciously importunate is the Lord with vs, that we would turne vnto him with our heart, yea with all our heart. Detaine not from him any one higher or lower, principall or inferiour thought of the minde, or affection of the heart. Giue him all or nothing.

But you will say of some one affection, as *Lot* said of *Zoar*, *Is it not a little one?* What is freer than thought? *Pharao* with much adoe was content, that *Israel* should goe to serue the Lord. But who are they, that shall goe? Goe you that are men, and serue the Lord. For that was your request. But *Moses* would not so be answered: hee would goe with old and young, sonnes and daughters, man and beast, horne and hoofe, all or nothing. The infernall *Pharao* for his aduantage is contented now and then to play at small game, rather than sit out. When hee cannot get

1. Sam. 20.

27.

1. Kin. 3. 27

Ios. 15. 19.

Gen. 19.

Exod. 10. 8.

vers. 11.

*Nemo fit  
repente sum-  
mus. Ber. de  
ordino vita.*

*Plin. nat.  
hist. l. 7. c. 7.*

the whole heart, hee seemeth moderate and manerly, and well pleased for a time, with some weake thought, or some base affection. But the all-seeing and all-sauing God will not be serued with peece-meales. All is due to him, for whom all is not sufficient. Neither deeme that a small matter, which causeth great mischiefes. There is more than a step to the height of iniquitie. *Qui à minimis incipiunt, in maiora prorunt.* Infirmities neglected, especially pampered, breake out into enormities. A smooth pebble is a small matter, yet enough to lay along huge *Goliath*. A mote in the cie is no great matter, yet enough to vex the whole man. One rasin-stone choaked a Sycilian tyrant, and another the Poet *Anacreon*. One slender haire in a draught of milke was the death of great *Fabius*. A poore gnat stifled a Roman Pope. Swarmes of flies were as troupes of cruell tygers to confute and confound the pride of Egypt. Hoasts of lice, though lesse vermine, yet a sorer plague. Croking and crawling frogs, like so many roaring Lions, made that mighty kingdome quake. Afflicted Egypt was vanquished with these so vile and contemptible instruments of her shame and griefe. At one breath the enemy entreth and the city is sacked. By one leake the ship is drowned. The bird with one foot

in

in the grin is intangled. One leafe of Colli-  
quintida is distastefull to the whole pot of  
pottage. *One dead flie corrupteth the ointment  
of the Apothecarie.* A little folly disgraceth  
a man that is in estimation for wisedome. A  
word (men say) is a small matter. But how  
is that a small matter, by which thou stand-  
est or fallest? *By thy words thou shalt be iusti-  
fied, and by thy words thou shalt be condemned.*  
I, but the tongue is a tender and slender  
peece of flesh: and what wise man will regard  
it? *Leuis est res sermo, quia leuiter volat, sed  
graniter vulnerat: labitur, & corda illabitur.*  
A word is a light thing: the swiftest bird  
that euer flew on wing, and bloudest cutter  
that euer drew sword. Out it slips of the spea-  
kers mouth, and in it slides into the hearers  
heart. *Volat & violat.* It flieth and infecteth  
(like an *Harpye*) the earth with contume-  
lies, the aire with infamies, and heauen with  
blasphemies. *Astionax* was young and as yet  
of little force, yet *Ulysses* (whom Poets pro-  
pounded as the perfect plat-forme of poli-  
cie) would not grant him life, because in  
time to come he might grow vp to be a dan-  
gerous enemy to his countrey Greece. For  
after some encounter of compassion, at  
length he thus resolved: *Mouent me quidem  
lachrymae matris, sed magis mouent matres Pe-  
lasgae, quarum in luctus iste crescit puer.* *Elias*

*Eccles. 10. 1*

*Mat. 12.*

*Eccl.*

*Sen. Tro.*

1. King. 18.

44.

Can. 2. 15.

1. Cor. 5.

B. Jewel in

2. Thess. 2.

his seruant looked toward the sea, and behold a little cloud ariseth out of the sea, like a mans hand. But immediately the heauen was blacke with clouds and winde, and there followed a great raine. Young cubs make great spoiles in the tender vines. Therefore Christ chargeth the Gouvernors of Church and Common-weale, to catch those foxes that spoile the vines, whether they be old or yong, Atheists or Epicures, Iesuites or Seculars, Heretikes or Schismaticikes, great or seeming little sinnes, cuill or the appearance of euill, and whatsoeuer is scandalous in the Church.

*A little leauen sowreth the whole lump.* One sparkle in the rushes neglected, endangereth the pallace. The little theefe creepeth in at the window, and opens the doore to the great theeues. A Beare when it is young, is innocent and harmelesse: ye may dandle it, and dally with it, as with a whelp: it hath neither chambers to gripe, teeth to bite, nor pawes to teare: but afterward it becommeth fierce and cruell like the fire. A serpent, when it is yoong, is little and pretie: it hath neither sting nor poison: afterward it will prooue mischieuous. The nature and working of an earth-quake is on this maner. At first a little wind is gathered and kept in the hollow places of the earth, where it lieth for

a long time without noise or motion: afterward it groweth strong, enforceth it selfe, seeketh a vent, and out it breaketh roaring in the aire, tearing the earth, renting rockes, ouerthrowing mountaines, shaking downe cities, swallowing vp riuers and prouinces, terrifying people, and astonishing the world. In a tempest vpon the seas, there are first *lenes vnde*, little waues; afterward *maiora volumina*, greater billowes; then *ignei globi*, halles of fire: at last, *fluctus ad cœlum*, surges mounting vp as high as heaven. In the breed of serpents is first an egge, next a cockatrice, then a serpent, at last a flying serpent. Small beginnings often increase to troublesome tragedies. Papists tel the world a tale of *Veniall Sinnes*, which (as they teach) are not *Against*, but onely *Beside* the Law of God: which without repentance may bee pardoned, by a Bishops blessing, or one asperge of holy water. But the Fathers admonish vs to crush the cockatrice egge, to bruze the serpents head, and to dash these base Babylonish brats (the first motions of concupiscence, while they are weake) against the stones of mortification: because euery transgression of the Law is sinne, which will plainly appeare euen to the bleare-eyed and simple, if wee follow *S. Augustines* counsell in iudging of sin, bringing no false weights,

*Rob. Bell. de  
amiss. gra.  
l. 1. c. 11.  
Tol. Ies. In-  
stru. sacerdot.  
l. 3. c. 3.*

*1. Ioh. 3.*

## Part, 4.

*The unmasking of the hypocrite.*De Bapt.  
parul. 2. s. 6.

Mat. 5. 19.

Psal. 103. 1.

neither weighing how welitt, affirming this to be light, that heauy, according to our fancie; but taking the heavenly Standard out of the treasure of the Scriptures. Hearken now you *Venialists*, and tremble at your doome: *Whosoeuer breaketh the least Commandement, and teacheth men so, shall be called the least in the kingdome of heauen.* Therefore let vs learne to sing *Dauids* Psalme with *Dauids* heart: *Praise the Lord, O my soule, and all that is within me praise his holy name.* This phrase signifieth a most ardent affection. For the Psalmist not contented with the name of the soule (which doubtlese signifieth the seat of vnderstanding and of the affections) hee expressly also summoneth his inward parts, as if hee called to his soule and heart with all the faculties of them. Our heart at the best is too meane a present for so great a God; yet seeing it is his pleasure to call for it, such as it is, let vs *returne vnto him with all our heart.*

The whole heart in scripture phrase is opposed to an heart and an heart. This striketh at the heart of hypocritie. An heart and an heart in one body: a tongue and a tongue in one head, a face and face vnder one hood, is *Symon Magus* like: whose heart was not right; *Iudas* like, who had a tongue to pronounce a *ye*, and a tongue to pronounce



nounce an *Ane* to Christ : *Iannus* like, who had one face to looke forward, an other to looke backward. Hares in Bysaltria had two livers ; Partridges in Paphlagonia two hearts. This is noted as monstrous in nature. Our age is pregnant with such monsters, who with new tralizing Israelites *halt between God and Baal*, and with tunc-serving Samaritans, *Fear the Lord, and the Gods of the Gentiles*. The Apostle reiecteth double tongued Deacons : and will the Lord accept double hearted professors ? *o wash your hands you sinners, and purge your hearts ye double minded*. For God requireth truth in the inward parts.

Now, might I speake to you, as one neighbour speaketh to another without offence and misconstruction, faine would I know, how our pure spirited Illuminates can iustifie their hearty conuersion to God. They like to dwell among the stars and feed on hungry presbyteriall and synedriall speculations : who to countenance their improbable and vnfaery conceits, wrest and wring, straine and inforce the scripture beyond their native sense ; and to ouerturne the Church they turne them (as *Augustine* speaketh of schismatickes) into matter of schisme and occasion of precisme. Fancy (some say fury) hath transported them into such vnma-

red

*Alex. ab*  
*Al x.p. 307*

1. King. 18.

21.

2. King. 17.

33.

1. Tim. 3.5

1am. 4.8.

*Duplicates cor-*

*de. Ez.*

*Psal. 51.6.*

Disciplina-  
rians.

## Part. 4.

*The unmasking of the hypocrite.*

Ion. 4.

T. C. & The  
Drm<sup>st</sup>. of  
Dis. ipl. pre-  
face.Rom. 10. 3.  
De patien.

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Abated  
Protestants.  
Reu. 2. 4.

Gal. 3.

Ose. 7. 8.

red passions, that some of them are ready with *Jonah* to chide God himselfe and all for a gourd, a sorry plant of the earth. Aske them neuer so gentilly, euen in gods owne words: *Doe ye well to be so angry and that for a gourd? yea, they answer resolutely we doe well to be angry to the death.* If they had as many liues as heires of their head, they would pawne them all for the cause of their discipline. I beare them record, they haue a zeale, but not according to knowledge. The worst I wish them, is *Tertullians* deprecation: *Ab sit a seruis Dei tale inquinamentum, ut patientia maioribus preparata in minoribus decidat.* Farre be such corruption from the seruants of God, that their patience prepared for greater trials, should fall away in lesser trifles.

Next, would I know of our abated Protestants, how they turne to God with all their heart, seeing *They haue lost their first love, and their Iorden is drinen backward.* Are they so foolish, that hauing begun in the spirit, they will end in the flesh? haue they suffered so many things in vaine? if it be yet vaine. They ran well, who hindered them? This is not the perswasion of him, that called them. These are like the Ephraimites, whom the Prophet compareth to a cake on the hearth, which is not turned; burned on the one side, and raw on the

the other partly hot, and partly cold. Nay they are *Laodiceans*, *like warme*, neither hot, nor colde. The inhabitants of Caria lived in so sharpe an aire and therewithall looked so pale and wan, that *Stratonicius* said, none lived in Caria but dead men, who walked vp and downe the Country, as so many living courses. We haue among vs *Ephramites*, halfe hot, halfe cold professors, *Agrippa-like*: *Almost Christians*, we haue *Laodiceans*, neither hot nor cold, whom God will spue out of his mouth, as an vnsauory and vn-toothsome morsell. Neither want we inhabitants of Caria, dead in sins and transgressions, walking spirits, gasty and ghozt-like creatures. *For they that liue in pleasure, are dead while they liue.*

The habit of your body is in good plight, but your soules like *Pharaoh's* leane kine are steruelings, weather beaten and pinched with the Northren blasts of a key-cold profession, quaking, quiuering and almost benumbed in the life of grace. Ye eat the fat, drinke the sweet, go gallantly, fare deliciously euery day. But no man remembreth the calamities of *Ioseph*. *Yee haue a name to liue, but are dead. Awake therefore, and strengthen the things, that are ready to die. For the Lord hath not found your workes perfect before him.*

Re. 3. 15. 16

Alex. ab  
Alex.

Act. 16. 28.

1. Tim. 5. 6.

## Part. 4.

*The unmasking of the hypocrite.*

Obiection.

O but the enemy may prosecute his old intended inuasions. If euer it be a Romish Spanish world in England, then our hot gospellers shall surely pay for it: they are already designed to exquisite torments: It is good sleeping in a whole skin; let him that is a cold blow the coale.

Answer.

These base and degenerous spirits let them prophesie such things to their owne timorous hearts, and to the enemies of our King: let their dreame be to Antichrist, and the interpretation thereof to the malicious opposites of the Lord Iesus. But beloued, *fear not ye their feare. Doe well, and ye shall dwell in the Land.* In the morning sow your seede, and in the euening hold not backe your hand. For yee know not *which shall prosper, whether this or that, or both alike.* Commend your way to God, and he will bring it to passe. *Cast your care vpon him; for he careth for you.* Commit your soules to God in well doing, as to a most faithfull creator.

1. Pet. 3.

Eccles. 11. 1

1. Pet. 5.

c. 4. 19.

O how is my soule affected and afflicted, when I consider, how dangerous maladies breed daily in the body of our Church through the distemperature of these two so contrary humors of hot and cold. The hot body is distempered, the cold is dead. Euen as a dry and hot exhalation, when in the middle region of the aire it is inuironed with

a moist and cold cloud (the heate increasing by the oppolition and conflict) breaketh out into that hideous cracke, which is called thunder: so these two contrary complexions of Hot and Cold, concurring and combating in the bosome of our Church (as the two twins sprauled and straued in *Rebecca's* wombe) cause much disturbance and confusion: The one sort crying out, who so is not as hot as a toste, is as cold as a stone: the other sort taking aduantage of the diuerse reading of Saint *Paul's* text, thinke it best to *Serue the time*. *Peter* in his pangs resembles them both. At first he was peremptory, that *Christ* should neuer wash his feete. But hearing the dreadfull consequence of his refusall, anone he would be washed not his feete onely, but his hands and head. So the cold complexioned Temporizer would be washed neuer a whit: and the hot spirited Humonist would be washed euery whit.

*Dum vitant stulti, vitia in contraria currunt.*

Foolish men to auoid one extreame, run into another. *Isocrates* had two schollers (*Theopompus* and *Ephorus*) the one quicke and hasty, the other dull and heavy. To reforme them both, he vsed a bit to restraine the first, and a spur to excite the latter: O that

*Antiprissi.*

χαρις σου  
ἀέουτος.  
Ro. 12. 11.

Ioh. 13. 8.

verf. 9.

Hor. de arte  
Poet.

In vita eius.

## Part. 4.

## The unmasking of the hypocrite.

Ecd. 12. 11.

De verb. Do.  
ser. 56. T. 10

that some *Iſocrates* or *Socrates*, some one wise man or other would reſtraine theſe giddy headed *Iehues* with the nailes of moderation, and quicken our leaden heeled laggerers with his goades of reprehension. Saint *Auguſtines* aduiſe to the *Arrians* and *Sabellians*, may not vnaptly be applied to them both; *In medio eſt via quam reliquiſtis*, &c. In the middeſt lieth the way, which yee haue forſaken: you that are reſolutely preſiſe, come from the right hand: you that are ſo diſſolutely prophane, come from the left hand: Iumpe not from one extreame to another, meete in the middeſt. When it is a dead calme, the ſhip ſayleth not: when the windes bluster, ſhe is in danger to be drowned. Carry the ſailes of your affections even with the gale of Gods ſpirit: let his word ſit at the ſterne and guide the rudder of your thoughts leaſt otherwiſe ye daſh the barke of our holy profeſſion againſt the rockes of euill tongues.

Papists.

Eraf. Chil.

Laſtly, might I ſpeake to our Romiſh Catholickes, as to my neighbours, I would remember them of the old adage, *reſta nō ſua religio*. The people of three Nations, whoſe names begin with *a* or *c*, are ſtarke naught. Cappadocians, Cilicians, Cretians gaue firſt occaſion to this Greeke prouerbe, all theſe three being infamous for lying, diſſembling  
and

and periury. To whom for the making vp the mease and Quaternion, you may adde our glozing and counterfayting catholicks. For of all hypocrites the Romish beares the bell.

The fugitive in hypocrisie cursets ouer Sea, plants himselfe in some Popish Seminary. Whose gardner is Antichrist, whose seeds are heresies, whose fruits are treasons, Being there\* nouelled vp for a time in superstition and blindfold obedience, fraught with fraudulent positions, and trecherous instructions, at the command of their superiours, these vnnaturalized and Italianated monsters crosse the seas againe into their native country, *craftily creeping in* (as Saint Iude speaketh) *fore-ordained to that damnation*. Forso hath one of the Popes friends published in writing. In the English Colledge at Rome it is a statute, and papall constitution that whosoever enters into it, is bound to ~~swear~~ that after so many yeares he shall returne to England for the defence of the Catholicke faith, and there preach it publikely and privately. Now the faith, which they call Catholicke, attributes to the vniuersall Church, and licence to absolute subiects from all debt of alleagence and obedience. Heereupon those that by law are adiudged to death for maintainance of this tumultu-

OUS

Fugitives.

vers. 4.

Martin.  
Nauarr. 9.  
Consil. l. 3.  
De Regular.  
Consil. 1.

Concil. Trid.  
sess. 14. c. 7.  
Bellarm. de  
Rom. Pont.  
l. 5. c. 6. et 7.

2. Tim. 3. 6.

*Ad Dominio.  
Res genitur  
linguis ve-  
neno tinctis,  
idque apud  
credulas  
mulierculas.  
In harum  
simplici cre-  
dulitate, tota  
victoria spe-  
iusta est.  
O fortes vi-  
ros, Erasmi.*

ous and diuelish doctrine, by the Pope are  
Kalendred and canonized for Martyrs and  
Saints, as dying for the Catholicke faith.  
Our maiestrates may sweare them, the Pope  
can and will vnswear them; and when they  
are among their companions, they smiling-  
ly say, *Iurani lingua, mentem insinuatam gero*: I  
tooke the oath of alleageance; but I put vp-  
on them a trick of mentall reseruatiō.  
These by such their hypocritic gaine an opi-  
nion of zeale, and draw vntable soules into  
admiration of their persons by their glori-  
ous, pompous and painted shewes of piety.  
These are they, that creepe into widdowes  
houses, and lead captiue simple women la-  
den with sinnes, and led with diuerse lusts.  
These (as *Ierom* speaketh) with bended  
browes secretly in womens closets play the  
Philosophers, *quorum de ore mera fluunt ve-  
neres*, from whose mouthes flow nothing but  
oracles and elegancies: perswading yong  
virgins not to neglect the flower of their  
youth. All this is pronounced with such an  
affectation of gravity and authority, that  
every smatterer of good letters among such  
credulous disciples) is applauded as a peere  
of eloquence and (if you please) a myracle  
of learning and diuinity. It were a shame to  
name, what is done of them in secret: yet  
they carry their matters so closely by their  
new-found



## The unmasking of the hypocrite.

63

new-found and now found distinction of *Ordine ad Deum*, that the master of the family must resigneto his father Iesuite the disposing of wife, daughter, seruants, goods, and lands. Thus all is well, because (according to their old Popish rule) *Si non caste, caute tamen*: they doe all charily though nothing lesse then chastly. When the hypocrite hath won the base towne, he assaulteth the high and stronger hold; he laicth siege to the soule, and that with a maruellous semblance of loue and deuotion, *Videas alta premissi suspiria &c.* He sendeth out a volly of deepe sighes from the center of his hollow heart: he composeth his countenance to sadnesse: he speaketh pulingly and pipeth poorely, with a trembling voice, and a certaine graue and slow pronounciation.

*Perlongo gaudet voces producere tractu.*

Then putting the finger in the eye: he sobbeth out these discoined syllables: *vehementer doleo, quia vehementer diligo*: The more I loue you, the more I pittie you: you know, we are the onely men, that compasse sea and land to make you Profelites: euery day we put our liues in our hands for your sakes: ô saue your selues from this wicked generation: retire to the bosome of your mother:

I

be

Reade the  
*Quodlibets*  
and Iesu-  
ites Cate-  
chisme.

Iesuities hy-  
pocrites.

*Ber. in Can.*  
*ser. 24.*

*Euseb.*

Ioh. 12. 3.

vers. 6.

vers. 4.  
Mat. 10. 4.

be reconcyled to holy Church ; turne Catholicke. All this is but a trick of *Iudas*. In a matter meere ly plaulible, one *Iudas* seeth more and saith more, then all the Apostles. *Deuout Mary powred costly oincment on Christ : wicke Iudas grudged at hir :* yet marke his pretence: *This oyntment might haue beene sold and giuen to the poore :* well fare a good excuse. Rancke traytour he prized the oyntment at one hundred pence, who sould his master for thirty pence. But was *Iudas* so charitable, that he cared for the poore? no, no; but so he said, *not because he cared for the poore, but because hee caried the bagge and was a theefe.* Had not the holy Ghost expressely said, that this faire tongued talker was *Iudas* the traytour, I should haue presumed, it had beene *Simon* the zealous: his words were so glorious, euen so these successors of *Iudas*, false Prophets, who come vnto vs in sheepes clothing, but inwardly are rauening Wolues, vnder pretext of religion, the church, the faith of our forefathers, nestle in the affections of the weaker sex: by which meanes these seduced creatures forsake their first loue and run a whoring after their owne inuentions. What is the consequent? while the conuersion of soules is pretended, the subuersion of mens states and houses is intended, attempted, effected: Aske the Secular

cular priest whether these things be so, and he will give you a watch-word, to take heed of all hypocrites for a Iesuites sake. These fresh gamesters, and fine-fingered fig boyes (for so the Secular tearmesthem, not sparing with many a bitter bob to draw bloud at the noses of now\* his good masters) these active instruments and agents haue sucked no small advantage from the abused simplicity of their credulous Catholickes, who presumed of all good meaning, and faire dealing at the hands of these famous fathers. What infinite summes and huge masses of mony they raked together, and all for the maintenance of the Iesuites and Iesuited faction; what wastes and spoiles they made of many ancient houses vnder the pretext of their holy exercise (which is a prescribed and most austere forme of meditation: an vncouth craft of conny-catching) is in particular declared. *Quod lib. 3. artic. 10.* And that their fond votaries were indeed thus deluded and overtaken in that preconceit of the Iesuites honesty, the Secular auoucheth solemnly in the word of a priest, whose credit and esteem (saith that generous degenerate Secular) is no way inferiour to the worship of a knight. Aske the priests what the Iesuites are, and they will tell you: They are statists, machiuellians, atheists: aske the Iesuites what the

W. Watson  
Priest in  
his *Quod lib.*

”

”

\* Since the  
Pope  
would  
haue the  
Seculars to  
submit  
them to the  
Iesuites.

*Quod lib. 4.  
art. 5.*

See *Impert.  
Confid. p. 3*

Part. 4.

*The unmasking of the hypocrite.*

*Quodlib. 1.  
art. 2. & 3.  
art. 3. Iesop.  
Catech. l. 1.  
c. 8.*

*Pinc. Beluar.  
spec. histor.  
l. 29. c. 105.*

*Domini-  
cans hypo-  
crites.*

*Sed nemo  
sciat.*

*Teren. Par.  
in Eunuchs.*

Priests be, and they will tell you ; They are  
fooles, drunkerds, and dunces. If these things  
be true, both Iesuites and Seculars are mon-  
sters of men : if false, they are both malici-  
ous diuels.

But shall I leade you farther, as the spirit  
did *Ezekel* c. 8. and shew you more abhomi-  
nations than these ? needes must *Dominick*  
be a holy Saint, whose verie hypocritie is ho-  
ly. For so no worse man than one of their  
Bishops would haue vs conceiue, who inti-  
tleth one chapter, *Of the holy hypocrisie of S.  
Dominick*. Where is reported, how this ho-  
ly hypocrite resorted to certaine noble La-  
dies, and for Deuotion and charities sake be-  
sought them to prouide him and his fel-  
lowes some shirts of haire. When the La-  
dies wondred : his request, yes madames)  
(said he) such garments of mortification our  
order enioynes vs to weare : but we would  
not haue it knowen. Full well knew the fox,  
what trust is to be reposed in the secrecie of  
that sex. Though a man adiure, and enioine  
them silence by the Sacrament of an oath,  
and seate vp their lips with the signet of se-  
crecie : yet he knew well inough, the most of  
them is close as that long-tongued seruant  
in the comedie, who was full of holes, and  
ran out of euery side. By this meanes it was  
bruted abroad, that *Dominick* was a holy  
man.

man. And as in water face answereth to face; so his precept was correspondent to his practise. For he charged his nouices that whensoever they came into the company of Laymen, they should make a faire shew of holynesse, and by this Holy hypocrisie allure them to the loue of vertue. And all this (saith mine Authour was done for the edification of his neighbour. But what saith S. Chrysostome? why art thou not that thou appearest to be? Hypocrite, if it be good to appeare good, why wilt thou not be, as thou appearest? If it be euill to be euill, why appearest thou not to be as thou art? if it bee good to appeare good, it is better to be good. If it be euill to appeare euill, it is worse to be euill. Therefore without more adoe, eithet be that thou appearest to be; or appeare to be that which thou art indeed. For the Lord descrieth and desieth al false packing: *though thou wash thee with nitre and take to thee much sops, yet thine iniquitie is marked before the Lord. Malus cum pessimus, cum se simulat bonum.* There is no Deuill worse (they say) than the white Deuill. Iesabell neuer ment worse, then when shee proclaimed a fast and put on graue apparell. Pilot neuer committed so foule a fact, neuer pronounced so bloudie a sentence, as when hee washed his hands before all the people.

Pro. 27. 19.

Ier. 2. 22.

Publiw.

Part. 4.

The unmasking of the hypocrite.

Franciscans

Buchanan in  
suo Francis-  
cano.

From the Dominicans, let vs looke into the Franciscanes (another Atlas and prop of popery.) But alas, there is no more sincerity to be found in that fraternity. The hystrionickall hypocrisie of that order is graphically and elegantly described by no contemptible moderne Poet. The rudiments, which the Franciscane noulce is first taught, are these:

*Discit componere gressus,  
Cancellare manus, caput inclinare sinistrum,  
Versus humum spectare, oculus defigere limis  
Omnia, palloris similem confingere vultum &c.*

To crouch and cring, to walke by rule,  
To crosse his hands, his head to wrinch:  
To pore on earth, to looke a quint,  
To counterfeit a countenance pale,

But the quintessence of the admirable vertues of this sect consisteth in his coole, in aduancing of whose praise (a stately argument) the Franciscane straineth all the strings and sinnewes of his wit.

B. ch. in. Fra-  
tres frater-  
rim in Pon-  
tab.

*Dicit perpetuò suam cucullam,  
Laudat perpetuò suam cucullam,  
Per sacrum quoque deorat cucullum  
Per sacrum quoque peierat cucullum*

Sacra

*Suoq; edocuit cuculliones*  
*Sacro spem ponere in cucullo*

All his talke is of his coole,  
 All his praise is of his coole,  
 He sweareth by his holy coole,  
 Forswearth by his holy coole,  
 He teacheth those, that weare a coole,  
 To place their foules health in a coole.

For when any man lieth on his deathbed,  
 the Franciscan obtrudes vpon him his coole  
 as the onely approoued medicine for all the  
 maladies of the soule: earnestly perswading  
 the dying man,

*ut caput cucullo*

*Obducas, moriatur in cucullo*

*Amorem superum sacrum cucullum,*

*Timorem demonum sacrum cucullum,*

*Sancti delicias poli cucullum*

*Id unum canit, urget, orat instat.*

*Id unum reboni, sonat, tonatq;*

*Id unum tamen expedire nescit*

*(Negoti quod erat caput) beati*

*Qui sit ut moriamur in cucullo,*

*Cum nemo bene vivat in cucullo.*

To shrowd his head with in a coole,

To die inwrapped in a coole.

I 4 Gods

Gods dearcpling is his sacred coole,  
 Feinds terrour is his sacred coole,  
 Heauens dainty is his sacred coole,  
 This alone he soundeth, prateh :  
 This alone he chaunteth, chatteth,  
 Yet this alone he cannot tell,  
 (A point of greatest consequence)  
 How we can die well in a coole,  
 Since none liue well, that weare a coole.

In Rich. 2.

*Thomas Walsingham* our countrey Chronologer (for wee abound with domesticall examples) reporteth the begging Friars to be so infamous and licentious liers, that in his time this passed for a good argument, holding as well in matter as forme : There goeth a Friar, *Ergo*, a lier. And that this was their fashion, not my fiction, I appeale to a Generall of the *Franciscanes*, who to the brethren of his owne Order speaking of the grosse, palpable, and visible hypocrisie in vse among them, complaineth thus : *Flouruit quondam apud nos Conscientia, sed paulatim sublabente decore amissa est prior syllaba, & mansit scientia, &c.* The time hath beene when Conscience flourished in men of our Order ; but the ancient beautie decaying by degrees, the first syllable was lost, and science onely remained. At length as our sins increased, so this word decreased, another syllable

*Petr. Rod.  
 Toss. hist.  
 Seraph. l. 2.*



syllable was lost, and now wee remaine *para-  
entia*, meere stockes and stones. They that  
loue the Lord, are like the Sunne, when hee ri-  
seth in his strength: they goe from strength to  
strength, untill they appeare before God in Sion:  
from knowledge to knowledge, from faith to  
faith, from vertue to vertue, from grace to  
grace, untill wee all meet together in the vnitie  
of faith and knowledge of the sonne of God, vnto  
a perfect man. Blessed be the true seruants of  
God: they shew more goodnesse at the latter  
end, than at the beginning. But euill men grow  
worser and worser. Their proceeding is retro-  
grade, from conscience to science, from sci-  
ence to *paraentia*, *hoc est*, *stupiditas & lapides*:  
to pure stupiditie and blockishnesse. It was  
then no slander of him, that defined a Friar  
to be a dead corps, wrapped in funerall gar-  
ments, newly come out of the grave, sent  
from the diuell among men, &c. Neither  
miss'd he the marke, who being asked what  
it is that couereth a multitude of sins, plea-  
santly but truly answered: A Friars Coole.  
Yet for all this, who are in higher venerati-  
on with our blinde, superstitious, pope-holy  
Catholikes, than the Friar? All his words  
are Oracles; none may contradict his con-  
clusions:

*Frater dixit, ita est: Fratres vetuere, cauen-  
dum est:*

*Frater*

Iudg. 5. 31.

Psal. 84. 7.

Ephes. 4. 13.

Ruth 3. 10.

*Frater est  
cadaver  
mortuum;  
&c. Wis-  
les. Trialog.  
p. 143.*

*Dionys in  
Collog. Eras.*

*Buchan. in  
Franciscano.*

*Frater erit Index, causam committere non vis  
Fratribus? In sanctos caue quicquam dicere  
Fratres,*

*Tantum iuris habet cerebelli insania calui.*

T'is Gospell all that Friars say,  
if they forbid, forbear:

Sir Friar will the cause decide,  
who dares but bend his eare

To Friars doome? Beware to speake  
one word 'gainst holy Friars.

O sacred power of ihaen crownes,  
and braine-sicke pated Siers.

Of these the Romanists glory and triumph. *Blessed Francis* (saith one) *was the pattern of all perfection: he obserued the Gospell euery letter of it: he was free from sinne euento the least mite. Heretikes enuy this praise vnto him: but let them reckon vp that precept of the Gospell, which Saint Francis hath not kept: let them, if they can, accuse him of any sinne. Paul is holy, by him we come to Christ: Dominicke is holy, more easily by him. For the doctrine of Paul leadeth to faith: the doctrine of Dominicke leadeth to the obseruation of Counsels. Hence* (saith the Cardinal) *in the founders of our religious orders, our aduersaries shal finde nothing but too much belinesse. What? too much holinesse? That a man may bee*

too

*Conformit.*

*l. i. part. 6.*

*& 13.*

*Blasphemy.*

*Coffer. Ies.*

*Apol. part.*

*3. c. 10.*

*Anton. hist.*

*part. 3. c. 15.*

*Bell. de Eccl.*

*milit. l. 4.*

*c. 13.*

too iust, that I reade : but that any can bee too holy, I neuer heard. Yet such is the humour of some men, to whom nothing is enough, but that which is too much : whom they fauour, they odiouſly extoll with prodigious praises in exceſſiue ſpeech of boldeſt hyperboles. Hence is it, that more reckoning is made of the rules *Benedict, Francis, Dominicke*, than of his doctrine, of whom alone the voice of the Father ſaid, *Hear him*. But (thought I) theſe Friars are poore and fooliſh : they know not the way of the Lord, nor the iudgements of their God. I will get me to the great men ; they haue knowen the way of the Lord, and the iudgement of their God. O *utinam* ! But theſe alſo haue altogether broken the yoke, and burſt the bonds. I feare to offend your religious eares, by ſtirring too much in this *Camerine* and filthy puddle of popiſh pollutions. I will therefore giue but a touch and a glance at one of the pretended ſucceſſours of *S. Peter*, pointing as it were with my finger to the fountaine. By what meanes and inducours did *Alexander* the Sixth (a Pope of infamous memory) aduance the Papacie to that height of dignitie, to which now it hath aſpired ? By lying and diſſembling, by ſwearing and forſwearing. For (ſaith one well acquainted with all his practiſes) *ad nihil aliud animum adiecit, niſi ut totius mundi impoſtorem*

Eccleſ. 7.

Ier 5. 4. 5.

Popes hypocrites.

N. Machi. de princ. c. 18.

Eph. 4. 14.  
*ut discamus  
 aduersus.*

See this  
 confut in  
*Commun. de  
 Regno Ad-  
 uer.*  
*N. Macchi-  
 uel. Florent.  
 l. 2. Theo-  
 rem. 1.*

*impostorem ageret.* He bent his minde to no-  
 thing, but to cosen all the world. There was  
 neuer man, that with greater vehemencie,  
 and deeper oathes would affirme any thing.  
 Belikethis holy Father was of *Lysanders* o-  
 pinion, that it is no more vnlawfull to de-  
 ceive men with oathes, than it is to mocke  
 children with blankes or false dice. When  
 I seriously consider, what infinite falshoods  
 that faithlesse generation daily practiseth,  
 how artificially and methodically they pro-  
 ceede (for they obserue a method of will-  
 nelle) in that guilefull and to them gainfull  
 trade of Machiauellizing, I am induced to  
 thinke, they take their plat-formes from the  
 pernicious precepts of that Italian Atheist  
 and Florentine Scribe: who alloweth his  
 Prince, howsoever hee seeme religious, for  
 the performance of great matters, now and  
 then to step and swarue both from religion  
 to God, and faith to man: prouided alwaies  
 that he haue wit to doe it handsomely, and  
 vse cleanly conueiance of his foulest acti-  
 ons. Thus I haue prooued from the beg-  
 ging Friar with his staffe and wallet euen to  
 the Pope with his triple Crowne, it is a ca-  
 tholike sinne to dissemble egregiously with  
 God and man. So true is that of *Salomon*  
 euen in spirituall fornication: the adulterous  
 woman wipeth her mouth, and then saith, I

*have*

have done none iniquitie. Tell me now, doe these men turne to the Lord with all their heart? if they do not, their doome is denounced: Wo, wo to this generation for the leuen of the pharisees, which is hypocrisie. The filthy infection of hypocrisie at this day creepeth through the whole body of the church. The wider it spreadeth, the more desperate; the more inward, more dangerous: were it an open hereticke, that rose vp against vs, he might be cast out or cut off: were it a cruell persecutor, we might hide vs from him. But now all are frinds & all enemies; they are ministers of Christ, but serue Antichrist. What remaineth but a noone-day Deuill? For this is ingrossed in their bookes: of all Christians, Italians the worst: of all Italians, Romanes the worst: of all Romanes, Priests the worst: of Priests Cardinals the worst: and the worst Cardinall (is thought) will make the best Pope. This enforced *Bellarmino* to confesse, that diuerse Popes wanted Christian charity: this enforced *Massanus* to acknowledge, that no man now adaies may expect holinesse in Popes; those are best Popes, which are lesse euill then other men: and the Iesuites to affirme, that *homo non christianus*, a man that is no Christian may be Pope.

One thing more would I ad for a corollary,

Pro. 30. 20.

*Esperis in 1.  
Tim. 1. 3. Di-  
gress. c. 22.  
ex Brr.*

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Sir Edward  
Sands. sect.  
36.

*De Re. Pont.  
l. 4. c. 3.  
De Episc.  
vrb. l. 6. in  
Greg. 13. &  
in Iulio 3.*

The spa-  
ring Dis-  
course.

P. 37.

Toleration

Deu. 6. 6.

Matt. 12.  
2. Cor. 6.  
Matt. 6.

lary, and so conclude. Seeing our whole heart of duty is to be dedicated to God, and no one affection without sacrifice may be detained from him, (for the Lord our God is one *Iehoua*, alone to be loved with all our heart) then it followeth, that in the common wealth, (which is but one body politticke) there ought to be but one, and that an uniforme religion, and worship of God, such as he hath prescribed in his word, all other formes and religions by prudent advise being silenced and banished. This was the answer of the Oracle, to one that asked, how he should worship God: Every God is to be worshiped with that worship, which himselfe hath appointed. And this proposition is stoutly maintained by the Papists. *Leucius* a Louanian professor of diuinity in his booke *De unica religione*, and *Pamelius* in his treatise *De diuersis religionibus non admittendis*, are eger and hot against plurality of diuine worships: so that I need not labour this point. It is sufficient with my finger to point at two or three general textes of scripture against toleration. *A Kingdome diuided cannot stand: a City or house diuided shall be desolate. Be not vnequally yoked. For what concord hath God with Belial &c. No man can serue two masters: yee cannot serue God and Mammon.* Chrysostome vrgeth this verbe,

*Ye cannot.* Let none stand in the affirmative seeing the holy Ghost holdeth the negative: No, no, it is not possible, yee cannot doe it. For when one master saith *Come*, the other saith, *Goe*: when one saith, *Repent*, and turne to the Lord, the other saith, *Repent not*. For repentance inioineth penance, and penance is a vexation of body and affliction of soule.

By the rule of extension, this concernes the Christian Magistrate, who serues God in a double person: namely, in his owne person to turne to God, and by exemplarie zeale, authoritie, prouision and execution of wholesome lawes, to draw others with him vnto God. Howsoever their nations are dishonoured with Babylonish confusions of blended and hodge-podge religions: howsoever it bee said by an opprobrious by-word, *If a man had lost Religion, hee might finde it in Poland*: howsoever the great *Cham* of the *Tartars*, not long since in the vacancie of the kingdome, made large proffers to the Nobles of *Poland*, if hee might bee elected King: and as for his religion, they should finde him a most indifferent man: Their Pope should bee his Pope, their *Luther* his *Luther*, their *Caluin* his *Caluin*: yet the Christian Magistrate must say with *Iosua*, *I and my house will serue the Lord*: with *Hester*

i *Synedr.*

*Panormia*  
a *pana.*

Relat. of  
West,  
Relig.

*Merc. Gal.*

*Ios. 24.*

Part. 4.

*The unmasking of the hypocrite.*

Heb. 4.

Act. 16. 33.

Act. 10. 2.

1. King. 20.

39.

Ezech. 18.

33.

Dolman.

*I and my maides will fast and pray : that the Philippian ialour with all his house beleueed and was baptized : as Cornelius with all his house deuouly serued God : so the Magistrate being conuerted, ought seriously to endeouour the conuersion of his peoples. For the Prophets parable to Ahab concernes him; take keepe this man : if he be missing, thy life for his life, or else thou shalt pay a talent of siluer. Be wise therefore ye Kings, be learned ye Iudges of the earth : be ye turned, saith the Lord, and cause others also to returne : so iniquity shall not be your destruction. Where now are our Pope-holy Catholicks that wish, watch, worke for a toleration.*

*In this particular I obserue the singular inconstancy, or the over-reaching subtilty of our aduersaries. Heeretofores these brokers of Babylon his Maiesties titles they touched of inualidity: his sacred person they conspired against in treachery : his sincere religion they slandered as impiety : his mercifull gouernment they charged with tyranny. But now their dialect is changed, they enstille his highnesse with his royall titles. Is this a prooofe of their loyalty ? Nay, it is but a trick of their trechery. The father of lies for his aduantage will speake some truths. Sed timeo Danaos vel dona ferentes : It is a strange yeare, in which Africke brings forth*



no monster, and Rome hatcheth no treason. So long as Popish Lords and lawes ragged, fire and fagot flamed and smoked against vs, what then were their voices? *I lictor, liga manus, & caput huic obnubuo &c.* Goethy way executioner, bindethem hand and foot, away with them, away with them, fry them at a stake: it is not meet they should liue. But now since God in his mercy raised vp vnto vs pious Princes to entertaine and maintaine the Gospell, they talke of moderation of Lawes, and toleration of religion. Wherein they deale with vs as the *Samaritans* dealt with the *Jewes*. Whensoever the *Jewes* were distressed by forraine enemies, and requested the aid of the *Samaritans*, to ioine with in the common cause, forasmuch as they were brethren; these vncourteous *Samaritans* disclaimed their kindred, and renounced their societie. Which strangeness of theirs was so inueterate and professed, that a silly woman asked Christ, how it came to passe, that hee being a *Jew* asked water of her, that was a *Samaritane*. *Jewes* and *Samaritans* meddle not together. But when they heard say, how great fauours, honours, priuileges, *Alexander* the great had conferred vpon them, *Irruunt inuicem in societatem*: then they threatned kindness vpon them, and claimed cosen-ship, fetching their peri-

*Ioseph. Ant.  
lib. 11. c. 8.*

*Ioh 4.*

*Ioseph. Ant.  
lib. 11. c. 3.*

K

gree

Herodian.

l. 6.

Alexander  
Emperour  
of Rome,  
called also  
Alexandros.

gree euen from *Ioseph* and his sonnes. When our religious Ancestours in their humblest supplications intreated admission of their profession, no other choice was propounded to them but this: *Either turne, or burne.* Their mercileffe flames knew no difference of noble or base, rich or poore, old or yong, male or female, no not of women big with childe: and now they call for toleration. As martially spirited *Artaxares* King of *Persia* answered his enemy *Alexander*, his letter perswading him to amitie, to this effect: I assigne vnto thee the field for paper, the launce for a pen, blood for inke, wound for words: so these companions of late brought armes for arguments, treasons for reasons, popish dispensations for schoolish disputations, lawlesse and violent confusions for lawfull and necessary conclusions, arguing still *ab vtili*, not *ab honesto*, and yet concluding neither *vale* nor *honestum*. But now being come to the worlds end, and their wits end, though their great hearts scorne to stoope, they beginne to strike their toppes gallant, and to aske vs, *Is it peace leha*. But what peace can there be, seeing the fornications of their mother *Iasabel* are so many and abhominable? Let her put her fornications from betweene her breasts: let humane merit giue place to diuine mercy,

ture to grace, vnwritten vanities to written verities: let her cancell and reuerse her blasphemous, rebellious, monstrous *Tridentine Decrees*: then will wee giue them the right hand of fellowship, and walke with them as friends into the house of God. For the contention betweene them and vs is not for meere ceremonies and formalities, but for substantiall, fundamentall, essentiall articles of faith. Which the Roman Oracle perceiuing, plainly pronounceth, that no reconciliation is possible betweene vs. When the captive Arke of God was in *Dagons* dorte, downe fell *Dagon*. But his Priests finding his honour laid in the dust, take vp their disgraced Idoll, and with deuout reuerence restore him to his place. But it would not be. Againe it fell, and great was the fall of it: for his head and both his hands were broken off; only that part which resembled a fish, remained whole. When the odious monster would mate the holy type of Gods presence, it was the Idols confusion. *What fellowship is there betweene faith and perfidiousnesse? God and Mammon, Christ and Belial, the Arke and Dagon will neuer accord. When Thabor and Hermon, the South and North pole meet together, then will these two Religions embrace each other. Gods thoughts are not as mens thoughts, nor his*

*Beil. de Lai-  
cul. 3. c. 19.*

*2. Sam. 5.*

*Cyp. epist. 55*

*Esa. 55.*

## Part. 4.

*The unmasking of the hypocrite.*

Col. 2.

*Philip. Ca-  
mer. oper.  
success.*

Rcu. 2. &amp; 3.

Luk. 5. 36.

*Euseb. hist.  
eccl. l. 5. c. 13**Ruff. l. 10.  
c. 5.*

waies as their waies. But looke how high heauen is aboue the earth, so different is his worship from mans will-worship. When the great Turke was perswaded not to suffer so many religions in his dominions, hee answered, that a nose gay of many flowers sinelled most sweetly. So thought the *Mahumetane*. But God is of another minde. For all those legall prohibitions, thou shalt not plow with an Oxe and an Asse &c. *Leu. 19. 19.* where at aimed they, but at this vni-ty and vniformity of religion? Otherwise, why doth the holy ghost blame those seuen churches for suffering false Iewes, false Apostles, Iesabelites, Balaamites, Nycholaitanes among them? why were the ancient fathers in their controuerfall writings so violent, wherein they speake such hot wordes, euen coales of *Iuniper* against heritickes? why doth our Lord forbid to sow an old piece of cloth to a new garment? why say we not with *Apelles*, and such like Pacificants, that every heresie walketh without offence, and that it is needlesse to discusse the particulars of our faith? Why allow we not the old Roman Pantheon? why abhor we the memory of *Julian* the runagate, who licenced all heresies to ouerthrow the truth? This toleration is like the Rain-bow, which hath a thousand colors glorious and seeming celestiall, but

but is still in opposition to the sunne. Those therefore that are proctors for plurality of religions are like to *Anah*, who was the first inuentor of the mungrell generation of Mules. And now to our aduersaries, proclayming to vs large profers of friendship and singing to vs their melodious Syren tunes, that their horses shall be as our horses and their men as our men, our answer is this: we may not take part with the wicked against the Lord: we can doe nothing against the truth, but for the truth. Christ hath cast of their mother: tell your mother (*ô ye children of Babyion*) that she is none of my wife, and I none of hir husband. How often are we forbidden to haue any vnnecessary commerce with the heathen, especially that neare bond of matrimoniall contract? Indeepe when the sonnes of God saw the daughters of men, that they were faire, they took e them to wiues. But a deluge of waters was not sufficient to wash away the filthinelle of that sinne. *Salomons* out-landish wiues brought in out-landish religions. Of such an vnequall match, one deuised this Poem.

Gen. 36.24

2. Chron.  
19.2.

2. Cor. 13.  
8.

Osc. 2.2.

*Lex connectit eos, amor & concordia lecti.  
Sed lex qualis? amor qualis, concordia qualis?  
Lex exlex, amor odibilis, concordia discors.*

Thur. 1511.

Law, loue and concord of the marriage-bed  
hath them conioyn'd.

What law? what loue? what concord trow  
you see?

A lawlesse law, a lothsome loue, discording  
is their concord.

Law, gossell, diuinity, humanity, reason,  
experience for mungrell religions, and  
meanes tending thereunto.

Epichar.

Remember therefore the old rule, *Nūq̄  
dispare de deo*, be sober and forget not to dis-  
trull: especially in this seeming age, when our  
personate aduersaries (meerely complemen-  
tall and fashionable men would abuse our  
plaine meaning simplicity with their mask-  
ed hypocrisie. But that sore which was coue-  
red ouer with a yellow lumpe, was a sore le-  
prosie: and that fraud, which is varnished  
ouer with painted equiuocations, is deepe  
hypocrisie.

Leuit. 13.  
30.

Mar. 10.

Now to shut vp all: as blinde *Barthimeu*  
cast of his cloake and came to Christ: so let  
vs cast of the cloake of hypocrisie and re-  
turne to the Lord with all our heart. Then  
shall our sinnes flee from vs as clouds before  
the North-winde, and iudgements shall be  
remooued farre out of our sight. Then shall  
our darkenesse be turned into light, our sor-  
row into ioy, our baldnesse into beauty, and  
for

for sacke-cloth we shall be decked with garments of gladnesse. Then shall our old man be crucified, our earthly members mortified, our crooked waies be rectified, our wicked liues sanctified, our defiled hearts purified, our vnquiet consciences pacified, our sinfull soules iustified, and woorthlesse selues glorified. Then grace shall preuent vs, truth shall vphold vs, and mercy shall imbrace vs on euery side. Then shall the heavens reioyce, and the earth be glad: angels shall sing, and men shall triumph: the mountaines shall skippe like Rams, and little hills like yong sheepe; the sea shall make a noise and foulds shall clap their hands for ioy of our conuersion; all meeting in this sweet cloze; Praised be the Lord who hath such pleasure in the prosperitie of his seruants.

Psal. 35. 27.

To God onely wise, inuisible, immutable, immortal, the father, sonne, and holy Ghost, a most sacred and blessed trinity, be ascribed all honour and glory, power and praise, now and for euer and euer. Amen.



## A DEVOTION.

**S**Educed sonne of Adam, how haue I stragled  
from my God, beside whom there is no Sani-  
our? My heart is become a fugitive, it hath fol-  
lowed strange lovers, which with more then Ab-  
salonicall fraud entised and stole it away from  
my soueraigne Lord. How is it vexed and per-  
plexed? Is was created for God: how then can it  
rest, untill it returne to God? But alas, how is  
it holden in durance? O God, to whom ven-  
geance belongeth, o God, to whom vengeance be-  
longeth, reuenge and redeeme my captiue soule  
from the hand of mine enemies. Wash my heart  
from all naturall and actuell pollution; wash it in  
cleane waters, purge it with Isop, and it shall be  
whiter then snow. Let it be a pure table, in which  
the finger of my God may write his law of loue.  
Against thee o Lord haue I sinned and done euil  
in thy sight: that thou mightest be iustified in thy  
sayings, and overcome when thou art iudged.  
Thou hast said, I came not to call the righteous,  
but sinners to repentance. Be iustified o Lord in  
thy sayings: call me, accept me, giue me fruites  
worthy of repentance. Thou hast said, if I were  
lifted vp, I will draw all men vnto me: be iusti-  
fied

Mat. 9.

Ioh. 12.



## A Deuotion.

fiel(ô Lord) in thy sayings: Draw me vnto thee  
and we will run after thee into the sweet sauour  
of thine oynments. Thou hast said, Come vnto  
me all that trauill and be heauy laden, and I will  
refresh you. Behold I come panting and groning  
under the burden of my sinnes. Be thou iustified  
in thy sayings, refresh me with thy mercy. There  
be many, that say of my soule: There is no helpe  
for him in his God. Conuince them ô Lord, for  
thou art iudged. Forsake mee not for euer, re-  
store me to thy saluation, and they are conuicted.  
There be many that say concerning me, God hath  
forsaken him. Thus say they of my God, they  
deeme thee seuerè: such are their iudgments.  
Confute thou their false hood: shew thy good-  
nesse to thy seruant, and the light of thy counte-  
nance: conuince their blasphemies, and ouercome  
when thou art iudged. Behold I come; but alas,  
how late doe I come? how long haue I lingred?  
Arise, let vs goe hence, this is not our rest. Ac-  
cept ô God of this euening sacrifice. O my heart  
(say the heart of my God, because now accord-  
ing to Gods heart: else neither mine nor his)  
good lucke haue thou in thy holy voiage to hea-  
uen and happy returne to God. O that I had the  
wings of a Dove, that I might directly mount up  
to heauen. O my soule march on valiantly, in a  
blessed ambition neuer cease ascending, untill  
thou nestle in the tree of life: ô father of mer-  
cies, hither draw vs and my heart with the cords  
of

Can. 1. 4.

Mich. 3. 10.

## A Deuotion.

of mercy, which haue been withdrawen from thee  
with the cords of vanity. Holy father, giue me  
thy grace, forgine my sinnes, increase my faith  
by the operation of thy spirit for the  
mediation of thy sonne.

Amen.

FINIS.



